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EDITOR

NICHOLAS MURRAY BUTLER



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The names of contributors are printed in SMALL CAPITALS; subjects treated in ordinary type; titles of books reviewed in *italics*

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EDUCATIONAL REVIEW

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I

THE INTERNATIONAL COMMISSION ON THE TEACHING OF MATHEMATICS

When the Central Committee, consisting of Professors Klein (Göttingen), Sir George Greenhill (London), and Fehr (Geneva), was appointed by the Fourth International Congress of Mathematicians, held at Rome in 1908, to form an International Commission on the Teaching of Mathematics, the prospects of a happy outcome of the movement were not altogether satisfactory. The Congress had no funds for a world-wide investigation of this kind, nor was any definite plan in hand for securing the cooperation of the type of men necessary to carry on the work as suggested. Indeed, there were not wanting a few critics who prophesied that, with these handicaps, no important results could be secured, and that the outcome would be of little value to the teaching of mathematics anywhere.

When, however, the time arrives for a movement of this nature, and when a leader like Professor Klein appears, a few handicaps merely stimulate to action, and this turned out to be the case in the work of the Commission. Commanding the respect of the entire mathematical world, having given particular attention to the great problems of teaching in the past few years, and being possess of an indomitable energy, Professor Klein was the one man for the position of leader, and he has carried on the work with a degree of success that has surprized even the most optimistic supporters of the Commission.

Four years and more having now elapsed since the work began, it is well to review the situation and to set forth in brief form the results as they were presented at the Fifth International Congress of Mathematicians, held at Cambridge, England, last August.

Following the usual custom, the Congress was subdivided into four sections, of which the fourth was devoted to didactic and historical questions. This section was, for the Cambridge meeting, subdivided, and three sessions of one of the divisions were given over to the International Commission, and it is a moderate statement that in point of attendance, and in the interest and enthusiasm displayed, no other section of the Congress was more successful. Altho the protracted illness of Professor Klein did not allow of his presence at Cambridge, the meetings had been so carefully planned under his direction that they left nothing to be desired in their arrangement or in the details of procedure.

Prior to the opening of the Congress there was an informal reception of delegates of the Commission, at which eighteen countries were represented. At the first regular meeting these delegates, in alphabetical order of their countries, presented their official printed reports and made brief statements as to the peculiar problems that they had to meet in the improvement of the teaching of mathematics. This was a most stimulating occasion. To hear a speaker from Brazil set forth in a few words the special difficulties met by teachers in his part of the world; to hear Professor Fujisawa, who had been sent by his government all the way from Japan, make a similar statement for his country; to listen to Professor Gutzmer, officially sent by the German government to report upon the great work being done in the various states of the Empire; and to hear the words of men like Castelnuovo, of Italy, Bourlet, of France, Dintzl, of Austria, and Young, of America—all this made an occasion never to be forgotten by those who had the good fortune to be present.

And what was the immediate result? And what will be the future result? These are the important questions, and one of them, at least, admits of definite answer. The immediate result was the placing formally upon the table before the meeting a hundred and fifty printed reports showing the status of mathematics, from the kindergarten thru the university, in most of the leading countries of the world. This material is now all available for study by teachers of mathematics; they can now compare their work with the best in every country; they can now consider the curriculum in an international light; they have now at hand the world view of questions like those relating to pure versus applied mathematics; and the whole subject of instruction may, if they so will it, take on a breadth that is sadly lacking in most educational discussions. Nor is this all. Some fifty more reports are known to be in preparation, while probably as many others in addition will be prepared as a result of the Cambridge meeting. It is no breach of confidence to mention one conversation that took place among certain members of the Central Committee to show the nature of one of the forthcoming reports. It related to the values of mathematics, aside from the immediately utilitarian about which there is at present considerable agitation of mind. The question was raised as to where a man could be found whose training in psychology, philosophy, and mathematics, and whose unquestionable common sense and clearness of statement, would fit him to undertake a report upon this topic—a report that, in these days of superficial discussion of the subject, would be welcomed by all students, whatever might be its conclusions. Probably twenty men, from various countries of the world, were considered during several days, and if any reader will attempt to select just the man for such a task he will see how difficult it is. As an outcome of this conversation such a monograph will be prepared, and it is natural to imagine that it will appear in the German language.

It was clearly recognized at Cambridge, and was set

forth in the opening address before the Commission, that there is a danger that must be recognized in the very fact that the work has been so successful. Altho the rule of the Congress was followed that all reports must be in English, French, German, or Italian, at the same time it is beyond the power of most teachers to read four languages or to digest upwards of two hundred separate reports. The suggestion was, therefore, made, that in each country, or at any rate in each language, there be prepared one or two bulletins giving a summary of the most important results set forth in all of the reports. In America, for example, it would be very desirable to place before our teachers a statement of the nature of the mathematics taught in the other leading countries, in each school year from the first thru the twelfth, at least in the general type of school. It would also be helpful if we could have a similar statement as to the work done in schools of a vocational character from the sixth school year thru the twelfth. These are large questions, and beside them all the little matters of detail as to methods of presenting this point or that are of slight importance. It seems probable that work of this character will be undertaken in several countries. Altho those who have borne the chief burden of the American reports would gladly be relieved of the necessity of assuming added duties, still it is a need that must be faced and it seems probable that two or more reports of this kind will be prepared for our teachers within the next three years.

It may properly be asked how America stood in comparison with other countries in the reports made by the Commission. To answer such a question would mean to prepare a long monograph, but some little indication of a reply may be given at this time. The most notable point of difference between America and, let us say, France or Germany, is in the training of the mass of teachers. The poorest European teacher must know more mathematics than the poorest American teacher, and no number of courses in the science of education are allowed to make up for lack of knowledge of the subject to be taught. We

are preparing our best teachers in a satisfactory manner, but we are unable to hold our requirements for the mass as high as they are held in the best European countries. Largely on this account our work is not as progressive as that of countries like Austria and Hungary, two of the most advanced in this field. For example, we have generally failed to do anything worth while with algebra and geometry in the elementary school, altho there is hardly a country among those reporting at Cambridge that does not make a success of this work. They do it by cutting out most of the subjects treated of in the last two years of our arithmetic course, and putting the classes in the hands of the same teachers of mathematics that are to present the subject in the years corresponding to our high school. This enables them to prepare the pupil's mind for a serious study of algebra, geometry, and trigonometry in the next two years, and to cover much more ground than we do. Furthermore, they are not content with stopping at quadratics and plane geometry, but it is a growing custom to add to the solid geometry and trigonometry a course in analytic geometry and the calculus in the secondary school, a custom that is pretty sure to be adopted in such of our schools as have teachers capable of understanding it and superintendents sympathetic with progress. If it is said that the calculus must be very superficial if done by pupils before entering college, it may be replied that in one large English school for boys, recently visited by the writer, about half of the Calculus written by Professor Osgood was covered, the examinations being set by outside authority and the results being in every way satisfactory. Moreover, the subject was not elective but was required of every boy in the school. It is needless to say that this was exceptional, but good courses, even tho of lower grade than this, are given in many schools, and there is a growing literature upon the subject. Our courses are more systematic than those found in the Teutonic countries, resembling somewhat more those found among the Latin peoples. For example, our geometry is more systematically arranged

than that of Germany, resembling more that to be found in France or Italy. The blind attack upon all mathematics, which seems to be a phase of degeneracy in some of our educational circles today, is not found in the best European countries. On the contrary there is a general desire on the part of all to hold to the best that we have, while constructively modifying the weaker parts of the edifice. Thus we see much made of the function concept on the continent of Europe, for a very definite reason, while in our country we have hardly begun as yet to see the reason at all, much less to constructively attack the problem. But all is not bad with us, nor is all good with the rest of the world. If only we will hold to serious, systematic work in algebra and geometry, eliminating where we can safely eliminate, but keeping our attention on extending our high school downwards and allowing for advanced electives at the top, we shall have a course that is quite worthy to rank with any. But to dwell further upon this phase of the work is to anticipate unfairly the subsequent labors of the Commission.

The Cambridge meeting devoted two sessions to the discussion of certain important questions in the teaching of mathematics. One was given over to a report by Professor Runge, of Göttingen, on the mathematical training of the physicist in the university. This gave rise to an animated discussion in which the lines were sharply drawn between the purists and those who set the utilities first. It is perhaps unnecessary to add that the advocate of no mathematics at all, or of mere rule-of-thumb work, would not feel like making himself heard in a meeting of this character. The other special meeting was devoted to a report on *Intuition and Experience in the Teaching of Mathematics*, a subject that will be studied more extensively by the Commission in the next four years.¹ A report was also made upon a bibliography on the teaching of

¹ The terms *Anschauung* and *Experiment* are not happily translated by *Intuition* and *Experience*, as the speaker pointed out, but they seem to have no better single analogies in English.

mathematics from 1900 to 1912. This bibliography, which is intended merely as a beginning of a more complete one to be brought up to 1915, contains nearly 1900 titles of articles and works upon the teaching of the subject, and will be published during the winter by the Bureau of Education at Washington.

As a result of the reports the Congress decided to continue the Central Committee in power for four years more, and to increase its membership by one. It is the present intention that three international conferences shall be called for the discussion of general topics, one in France in 1914, one in Germany in 1915, and one in Sweden at the time of the next Congress in 1916.

The American reports were well received, and the generosity of our Bureau of Education and of those who contributed both money and time to the success of our work was made the subject of appreciation in the form of an appropriate resolution. In all of the other countries, so far as known, the governments made appropriations for the work, but in America all funds that were secured came from generous and public spirited institutions or individuals, the printing of the reports alone being at government expense. Of this support the American Commissioners have already expressed their formal appreciation, and they trust that the modest amount necessary to continue the work as above indicated may be forthcoming.

DAVID EUGENE SMITH

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

II

LOSS OF EFFICIENCY IN THE RECITATION¹

The task before me is embarrassing. For the past twenty-five years you have heard a succession of presidents whose inaugurals dealt cogently and often profoundly with educational questions of the day. In their footsteps I can follow but haltingly. Since most of our problems have already been adequately stated and discust, it seemed wisest to present to you a few thoughts on a subject that has long lain uppermost in my mind and that in my belief has not received adequate attention. This subject is Loss of Efficiency in the Recitation.

Almost twenty-five years ago, to a day, I entered upon a school career. In the quarter century that has elapsed, momentous changes have taken place in every phase of life—in the schools no less than elsewhere. These changes have made for greater complexity and hence for greater demands upon education. The school building is more sanitary, is fire-proof, is variously and expensively equipped; the course of study is marvelously enriched; the average teacher is better educated for his task; educational problems are widely, intelligently, and helpfully discust. In most respects the school has advanced step by step with the times. But in one phase of school endeavor there is not evident the progress shown in the other arts and professions.

The school has a multitude of duties, ethical and moral, patriotic, religious, esthetic, but that for which it dominantly exists is teaching: the peculiar function of the school-master—the task to be performed that distinguished him from all others—is to teach, to conduct recitations. In the business world competition, the higher cost of materials,

¹ Presidential address delivered at the 188th regular meeting of the School-masters' Association of New York and Vicinity, held at Mechanics Institute, New York, October 12, 1912.

of transportation, of labor, have been met by a close study of the details of manufacture. World trade has been saved by studies in efficiency. Has the school made equal progress? Has the conduct of the recitation kept pace with modern needs?

The remarks that follow assume that the course of study may be good, bad or indifferent; that the ground to be covered under the course may be reasonable or too great; that it may have been arbitrarily or capriciously chosen; that the physical surroundings of those reciting may be favorable or unfavorable; that the ability of pupils may be normal or below a predetermined standard. We are here concerned only with the use made of the recitation period under conditions as they exist—conditions differing widely in different places and at different times in the same place.

The recitation is a very complex thing: it is the reaction of many and diverse elements. There is the reaction between the class and the instructor—between mastery and docility—the sheer holding in control of a group as a group by the force of personality, aided to a greater or less extent by the general tone of school discipline. This reaction is productive of general, passive good order and of the active good order evidenced by close attention and by willingness to respond to questions. Second, there is the reaction between the teacher and the subject matter. Under this head fall his knowledge of the subject of instruction, his preparedness for direct work in the classroom, his ability to carry out his plans. Again, there is the reaction between the pupil and the subject matter of instruction as it is found in books or other forms of lesson assignment. Elements entering into this reaction are the interest taken in, or the dislike felt for, some task, or the indirect interest arising from the realization of the usefulness of what may be disagreeable; the attention given to study; the various results arising therefrom. Then, too, there is the reaction of pupil and teacher with classroom environment: the weather, the air, conditions for comfort-

able and efficient instruction and recitation, the personnel of the class, seatmates pleasant or unpleasant. And there is the reaction of the pupils with the instruction—with the general method whereby the class is presumably moving toward an end under the guidance of the instructor. Further, there is the reaction of the individual child with himself—the extent to which a normal habit of good order may be affected by pain, by worries, by some dominating outside interest, by a frame of mind, by what not else. Beyond these there are very many other reactions to be discerned on closer scrutiny.

The interrelations between these various elements are so close as to inhibit the consideration of one without bringing in all or most of the others. Some of them are here roughly segregated merely as a reminder of the complex nature of the recitation. To attempt, therefore, to consider the recitation by way of such analysis would be out of the question in a paper of this kind and would, moreover, be quite beyond my capacity. It is, however, my purpose to consider some of the more obvious phases of the recitation—to point out specifically or by implication methods of procedure that make for loss of efficiency, and to suggest means of increased efficiency. Should some of the items to be touched upon seem trivial, bear in mind that four places of decimals are charged against many railroad engineers for coal, water, lubricating oil, and waste. Time and energy lost in a hundred ways rapidly mount up to vast accounts on the wrong side of the recitation ledger.

What is here presented to you has not been drawn from books—tho there are on the market excellent works dealing with many phases of the recitation. It has been gathered from observations in many classrooms and from the bitter recollection of personal blunders covering a multitude of categories.

Consider first the discipline of the classroom. The teacher's control of the class should be established from the opening of the session with a particular group of scholars.

This calls for his prompt presence in the classroom and his immediately so seating pupils that he can within the first few minutes admonish or caution by name any real or apparent offender against good order. From the data obtained at this first session the instructor should arrange a first seating plan designed for the best interests of the pupils, with due regard to eyesight, hearing, habitual conduct, and the like. No recitation time should be wasted in scolding individuals for misconduct. If a mere caution does not suffice the offender should be promptly excluded from the classroom, under such general school regulations as will provide for the place to which he is to repair and for his subsequently reporting to the instructor who excluded him. Note-taking, tests, examinations may be necessary at any time. For this purpose there are needed sharpened pencils, pens, erasers, dividers, note-books, and what not. Pupils should individually be held to strict account for failure to have such material on hand. The time of a class should not be cut into while borrowing takes place among the few. Yet to meet emergencies of just this sort the teacher, knowing the frailties of child nature, might well have on hand a supply of the materials that may be presumed to be lacking. These can be carried from room to room in a small satchel. Such a plan makes for economy in class time, and for the ultimate comfort of the instructor. Physicians are not ashamed to carry an emergency kit. Furthermore, pupils should be held to strict accountability for absence from the recitation. Laxity in this respect quickly builds up a tradition of ease in "cutting" the recitations of some instructors.

Certain rather mechanical aspects of the recitation deserve attention. To begin with the teacher should have adequate means of keeping track of classroom work. There are needed the documents essential to any specialized form of bookkeeping. The ordinary little rollbook with columns for a series of recitation records is not enough. On the contrary there should be a system of recitation records so elaborated in terms of the subject as to enable

the teacher to know in detail the manifold elements of strength and weakness displayed by individual pupils. Cost accounting systems have done for the business man what was impossible under the older methods—no matter how carefully they were carried out. Only a teacher would think of trying to keep adequate records of a complex business in one little book that can be slipped into the pocket.

Whatever may be the system devised, two sorts of record are absolutely essential. One is a plan book broadly devised for a long unit series of recitations. The very breadth and vagueness of some subjects—English, for example—make such a precaution imperative. The other record is a progress book, which may well be framed in terms of the plan book but which at all events will indicate clearly the relation between actual achievement and preconceived plan. This book should be so related to the class attendance register that the teacher—better still, the pupil himself—may readily ascertain just what work was lost thru absence. On account of the lack of such records, classes, in the emergency absence of the teacher, are often sent to the study hall because a substitute instructor would be unable to fit into the recitation routine. Imagine the consequences of a parallel method of meeting a similar emergency in a hotel or a department store or on a railroad or steamship line. For some unknown reason secondary teachers consider unnecessary a bookkeeping system that elementary teachers regard as indispensable.

Again, the teacher should look to his material equipment for conducting his recitation. Care should be taken that there is on hand an adequate supply of paper, that where it is to be needed, ink has been placed in the ink-wells, that an ample supply of chalk is available. Seating plans should be employed for quickly ascertaining the who and the whereabouts of pupils. They may further be used as a most effective sort of ready reference to ascertain not only the ground covered by the class but also the exact status in acquirement of each individual. Maps and charts

should be provided. If the commercial variety can not be had, home-made ones should be prepared. A stock of cheap yellow chalk will greatly increase the legibility and consequent effectiveness of comments and corrections of blackboard work done in white. By the use of a simple card catalog all sorts of valuable material will be saved and filed, and will be immediately ready for use. Such a device is of especial value for storing away little problems like special assignments for blackboard tasks and drill material, which can be later transferred to drill sheets, when there has accumulated a sufficient quantity of examples of any one sort. As in the business world emergencies should be met with the best possible make-shift equipment. In the absence of a wall blackboard the teacher should try to provide a flexible blackboard, or resort to sheets of manila paper and a marking pencil. Should the room be inadequately supplied with seats at desks, something can often be done in the way of borrowing boards from the drawing department. By means of class secretaries, orderlies, monitors, captains—call them what you will—rooms may be ventilated, rolls taken, and a great variety of other routine duties performed before the teacher has appeared. The assignment in routine of certain groups of children as class critics along certain lines of endeavor makes for a better-rounded recitation, for more helpful comments than is otherwise often the case. Thru the medium of a little concrete, carefully planned instruction, a pupil can be taught to correct much of his own and of his neighbor's written work—more than that, to evaluate it very sanely. For this purpose colored pencils or colored ink produce the best results—hence a supply should be on hand at the recitation. Means should be found for keeping on file some, much, or all of a pupil's written work for a given period—this work to be used by the teacher as a check on his mere opinion of a pupil's status or for pointing out to the pupil or to his parents the tangible evidence of failure. To save useless comment there should be available for display specimens of good form and of good hand-

writing. A few sheets of manila paper, a few manila folders, and a few thumb-tacks can be effectively used to save hours of talk and batches of failure to observe the writing conventions of the business world into which most of our pupils are to enter. To help class progress along these same lines it is essential that the teacher himself shall write a legible hand, and that he shall in his handwritten and typewritten work adhere to the standards of form in general commercial and social use. Not to take advantage of the teaching possibilities afforded by the typewriter and the various kinds of duplicating machines is to manifest indifference about the time that must necessarily be consumed in dictation where the class is not supplied with the material that these devices make possible. Moreover, because of the difficulty of writing on the blackboard or of dictating long statements, it not seldom occurs that problems of complexity or problems demanding for their solution nicety of adjustment are but poorly carried out just because the pupils are not supplied with the carefully worded statement of adequate length which the use of the duplicating machine renders so easily available.

Available equipment should be constantly brought into use as the need may arise. Yet how often do we find blackboards, maps, charts, the terrestrial globe, the mathematical blackboard globe, past by in favor of the oral statement. This practise may be ascribed in part to the habit of talking instead of most adequately teaching; in part to indolence, often unrealized. The sitting teacher is bound to lose golden opportunities to do incisive work.

Let us now consider certain aspects of the actual recitation making for efficiency. Use should be made of all the available time. The recitations should begin promptly and should be carried thru to the end of the hour. Roll should be taken from a seating plan or by means of trustworthy class secretaries, or from subsequent check of those taking tests—in any way except by the time-consuming process of calling the roll. Every pupil should at every minute be doing something. For example, while pupils

are at work at the blackboards, others may well be undergoing a drill of some kind. In many subjects it is advisable that some of the pupils should work at the blackboard while others are performing tasks at their seats. In this way is made available material for criticism in a form that can be seen by all. No other type of work affords such ready means of getting directly and pointedly at a great variety of elements of strength and weakness illustrated by live, up-to-the-minute material. Assignments for blackboard work should be made rapidly from the book, from sheets, from cards. Too often valuable time is lost where groups are sent to the blackboards and their several tasks assigned to each one by one, while all the rest wait their turn. As much as four minutes idle time is spent by some.

Within the recitation period a unit of work should be covered. This involves previous careful planning in terms of the powers of the class. On entering the classroom the teacher must know what the lesson of the day really is; he must stick to the lesson assigned; he must cover the full lesson—arriving with the bell at the completion of a unit, skilfully eliding less essential items, if need be, and returning for the elided details at a subsequent recitation. Most numerous violations of the principle are afforded by English and history. In these classes may often be observed scrappy lessons, half lessons, lessons ending just as development on date has begun. The teacher like the engineer must determine pace and speed by keeping close track of time. Weaknesses of the kind just enumerated are most prolific sources of poor preparation arising from a habit formed of not expecting that the work assigned will in fact be fully taken up in the classroom, if at all.

Further to obviate such tendencies there should be a class-covering recitation—a recitation that will enable the instructor to know pretty well which pupils are, and which are not, prepared on the lesson of the day. This can be accomplished in a number of ways, but perhaps most effectively by finding out during the first few minutes what pupils know their lessons. There can be set tiny tests,

to be followed by self-correction or class-correction, with immediate evaluation by the individual pupil or by his fellows. Experiment has shown that such evaluations are just as accurate as those normally made by the teacher. There can be hurried around a rapid series of questions, with frequent returns to those who because of a failure to answer correctly have left the instructor in doubt. Time may be saved if some of the pupils are designated as those to ask questions, to criticize questions asked, to criticize answers given. Questions and criticisms alike will often afford as clear evidence of preparation—good or bad—as do answers to questions put by the instructor. This device of the tiny test accomplishes several ends: it gives the weak a fighting chance to show ability not at first manifested; it obviates the often only too just complaint that the school rating for a given period was based on but one or two recitations; it develops the habit of preparation thru the expectancy of being called on to recite. Most important of all, it determines which pupils are really fitted to enter seriously into what should be the principal work of the average lesson—the development by individuals, for the class group, of new ideas, new opinions, new judgments, larger and more complex facts. For the recitation must not be simply for the individual but for the group. The serious work of the day must be carried on by those capable of proceeding—by those equipped to make a recitation. The recitation proper must be in terms of the whole class. Those not qualified so to do need special attention outside of the classroom. In the class the able must have a chance.

Such rapid-fire questioning is especially valuable as aiding in the general development of incisiveness, alertness, and concentration. The teacher must demand alert listening that the pupil may get statements made, may be ready to criticize faults. On the other hand, pupils should be called upon to give question and answer with such clear enunciation and in such a tone of voice that all can hear with ease and hence understand what is said. This ac-

complished, pupils should be prohibited from following in the book what is being read by the teacher or by a fellow pupil. They need to develop the habit of using their ears. Further there should be created the habit of listening so closely that a simple statement or question can be repeated nearly, if not quite, verbatim, even after the lapse of several minutes. The failure of our schools to accomplish this result is evidenced not only by the inability of so many of our pupils to get a story straight, but also by the annoying requests for the repetition of telephone communications put by the younger employees of business houses.

Practise should be given in memorizing under time pressure, from print, from handwriting, and from oral statement. The shortcomings of many of our pupils in this respect are painful; yet a little persistent work on the part of the teacher will accomplish wonders. The gain for the pupil in the development of a time habit in memorizing is very great. He finds that tasks over which he formerly dawdled—with ineffectual results—can be effectively learned in much less time.

No other methods, however valuable in themselves, should be so much employed as to shut out opportunity for the ability to recite continuously on an assigned topic—in little spoken paragraphs, so to speak—paragraphs requiring at least two minutes for completion. Often, with some teachers almost always, a whole series of recitations consists of mere choppy questions and answers, or of recitations where no sooner has a pupil got ready to say something than another pupil breaks in and carries the topic along. Better than an exclusive recitation diet of this kind was the old-fashioned recitation from solidly memorized lessons; such work at least left a residuum of “swing” and some impression of unity.

Pupils should be required to maintain good form and legible handwriting—this is a demand of the business world into which our average secondary school child enters. Both can be had with the exercise of a little preliminary instruction and the display of models. Not to demand

them indicates an imperfect realization of the effect on the child—or something worse. To be included under this head is the ability to write legibly on the blackboard in order that what is written may be available for the whole class.

Should it be found necessary to interrupt the paragraph type of recitation for the purpose of correction on the ground of omission, misstatement, or what not, the teacher should call for an improved presentation from the same or from another pupil, or where time presses, should himself restate the paragraph accurately and coherently, in order that the class as a whole may have a real chance to grasp a whole correct idea. Otherwise it will not be for many a unit of use in the further progress of the recitation. Moreover, where the paragraph type of recitation is in progress, corrections of faulty English should be called to the attention of the pupil after he had made his statement. He should not be expected to face a question, build on it, and use his best English all at once. This is too much to ask of a child. At the same time the teacher should make such notes as will enable him to call for the needed corrections or to make them himself. When the style employed is painfully loose, it is of value to call for the presentation later of the same ideas in writing—where better results will show and where the improvement aimed at will impress itself on the pupil. The average pupil is glad of an opportunity of this kind. In recitation in a foreign language, blunders which would be equally blunders in English should be pointed out expeditiously by the simplest sort of reference to usage in the mother tongue. Nothing seems more pedantic than to hear philosophical categories brought ponderously forward to explain “fool mistakes.”

By the full use of time, by the preparation and use of adequate and available material, by the employment of sound methods teachers will find themselves in possession of abundant data, and will hence be less and less prone to base the mark for a series of weeks or months on a single test given at the close of the period covered by

the mark. The practise of so doing is in many cases unfair and is productive of a great deal of entirely unnecessary discouragement.

For the acquirement of particular subjects in the curriculum there are necessarily employed many types of instruction. At times the teacher merely leads the class to acquire information necessary for subsequent grasp of the subject proper. At times the teacher hears memory work prepared at home, or calls for memorizing under fixed conditions. Pupils are shown how to study their lessons. Much work is in the nature of lecture or story-telling. No inconsiderable time is taken up by having children read aloud from their texts.

Unfortunately these types of instruction—all good in themselves—are often not so employed as to lead to the maximums of efficiency. Most noticeable is the failure to carry thru a given type of recitation until it has had a chance to make a strong impression. For example, the advantages to be derived from well developed lessons of approach to a subject are overlooked. With but little time employed for ascertaining whether there exists in the minds of pupils a suitable apprehensive background—after a hurried or, at best, a painfully concise and indigestible summary—pupils are plunged *in medias res* and then expected to make a background as they proceed stumblingly on their way in the midst of bewildering technicalities upon which they should be free to concentrate their best efforts. The only aids afforded are “introductions” and notes (inadequately and often wrongfully employed), and general works of reference, which are seldom employed at all, and often, unless all signs fail, not even by the teachers themselves. Does not every principle of induction demand that those about to take up mathematical demonstration should first have a real grasp of the nature of mathematical proof? That those whose work lies in history should know the geography involved? That students of a work like Burke’s *Conciliation* should first have learned something about colonial history and the nature of English legislation?

That the beginner should approach Virgil with a background of myth and mythological geography? Yet rarely have I found this practise observed with anything like uniformity. So, too, memorizing in class and studies in lesson preparation seem to be tucked into odd corners of the recitation; the lecture and story-telling type of work and the reading aloud by children are introduced when time and season cry aloud for active thought-building by pupils physically and mentally at their best.

The recitations of some teachers do not evidence thoughtful selection of types. Further they show lack of appreciation of a basic principle of business efficiency—concentration on one thing at a time. In the main each type should be employed not spontaneously but deliberately: the recitation of approach by itself, and in concentrated sequences; the memorizing when some vital memory work is imminent; the reading aloud when the effect of the spoken word will materially add to the interpretation of the text; the lecture and story-telling for the most part on the days of excitement incident to past or approaching functions of great interest to pupils, and to those dead periods of gastrointestinal fatigue following holidays. The mixt, conglomerate, “inspirational” recitation should be reserved for visitors—distinguished and otherwise—that seem unlikely to observe too closely and that may be thought to be seeking a rich display of recitation samples.

Each of the types named—and all others unnamed—are to be regarded as ancillary to that sort of classroom work that requires, and that by repetition will form habits of, thoughtful preparation, concentration and reflection, as evidenced by ability to recite adequately at some length. The earnest teacher will measure the totality of his achievement by the extent to which he has brought about this result with the majority of his pupils during each half year of instruction.

This desirable end can not, however, be accomplished thru mere class planning, bookkeeping, accumulation and use of needed material, sound methods and best employ-

ment of recitation types. There is demanded for such results close consideration of the individual pupil. Regard must be had for natural weaknesses and idiosyncrasies and for a host of special circumstances under which work is done. Timidity, grief, frivolity, sullenness, and even plain "cussedness" must not be met with off-hand disciplinary elimination. They must be treated as school-room ills and their cure attempted. Why should the subnormal secondary pupil receive less attention than does the stale athlete or the members of the second and third squad or crew? Why less than the unfit and suffering the world over? Why is more attention paid to the blind, the deaf, the crippled and the tuberculous than to the high school misfits? But like the old-time doctor many teachers seem to have but one or two simples to administer alike for all diseases. They have made no real study of the healing art in the light of present-day needs and means; and this neglect has been one of the prime causes of the flood of adverse criticism that has recently burst upon our public secondary schools the country over.

Yet we have at hand two ready means of greatly decreasing the percentage of failures. The first of these is the general employment of the so-called group system of recitation. The application of this system requires more careful planning than is ordinarily needed, but the extra labor is repaid by vastly greater progress in the minimum essentials of a given grade of work. How long will it be before we come as a body to understand that only a fixt habit stands in the way of our adopting so effectual a means of pacing into the pack the slower members of the class? How long before we rid ourselves of the idea that all of a given class must be doing the same tasks, or at least trying and failing?

At times something more than group work is necessary. Not seldom the individual pupil is held back by some simple, determinable, and curable ill, of which normal class lessons and recitations will not effect a cure. It may be a weakness in spelling and punctuation; in factoring or ability to trans-

pose and to reduce; in failure to realize the basically few principles of geometric proof; in knowledge of certain paradigms; in grasp of the principles of quantivalency or of the formulas employed in physics. These obstacles to progress are not insurmountable. They may often be overcome by special means such as the recitation hour can not furnish.

And this leads me to the second important means of dealing with the misfit pupil. I refer to the deferred recitation, the special recitation, commonly known as the detention. This is a natural corollary of the recitation proper—unavoidable in terms of mass efficiency. The recitation proper is not time for the slow painstaking diagnoses of individuals who do not respond readily to the means employed to advance the recitation group as a body. Unless the class can frequently and readily enter into the recitation made by individuals, there arise only restlessness, weariness, irritation, and even misconduct and insubordination.

At the outset the special recitation should be robbed of its sinister significance by being clothed in terms indicating that its prime purpose is to help; and this feeling should be extended so as to cover even the cases of sheer discipline. Those who deprecate detentions after school seemingly fail to realize that special emergency equipment is the order of the day in business and in the professions; that the weak are not abandoned but are carried along and nursed into efficiency; that fortunes are being made in handling what was once regarded as waste material. Until every means of cure has been tried unavailingly, it is for them to prove the soundness of an assumption that a certain percentage are foredoomed to failure. The present not uncommon practise of meeting such conditions merely by adverse marks is distinctly unprofessional.

Detentions should be made to pay. The same care should be exercised in the preparation of special help for the detained pupil as for the regular recitation. The work must be ready; otherwise the detention does *not* pay. Too much

time is consumed in groping about for some sort of task; the task does not meet the very need to supply which the detention was imposed; long periods of mere waiting for something to do fall to the lot of the many, while individuals are slowly receiving attention. Such detentions are costly in the production of fatigue and fretfulness, in loss of time that might better be devoted by teacher and pupil to business, exercise, recreation in general. No more should be detained than can be quickly and adequately helped. Nor will this work pay unless the pupils detained have got something like the strength acquired by the more able in the regular class hours. Resetting the same task, the explanation of which has already been heard, leads in part to a mere memory result. The task set should be like that in which failure was incurred, not the same. Otherwise the lesson will not have been truly "made-up."

At the same time the detention must not be overworked. It must not pile up numbers held for plain breaches of good conduct. Cases of this sort can be handled in much more effective ways. Nor must the teacher make up for shortcomings in class instruction by calling on the best part of a class to share the result. Nothing shows more clearly that something was wrong in the assignment of work or in the conduct of the recitation. Yet this very thing is of not infrequent occurrence. Against those who give no over-time help are those known by children to have a sort of detention habit. Pupils comment pertinently on the fact that had the explanations given in class been as well made as they were after school, the need for the extra work would never have arisen. This spells poor planning. With the skilful development of group teaching numberless detentions can be avoided. As a matter of self-evident psychology, the announcement of the coming detention should be deferred until the close of the class session.

In the call for more efficient recitation the rights of the teacher must be respected. The various propositions laid before you carry with them numerous corollaries for superior officers. They must make living conditions for the

recitation. They must cut down the number and kind of general school duties by securing adequate clerical help: by so apportioning unavoidable duties as to give but few kinds to each teacher. They must even up the total of school duties demanded of individual teachers, assigning fewer general tasks to such as have the heaviest programs of recitation. They must willingly make such reassignments of rooms as will further the interests of classes in special subjects. They must devise systematic and semi-automatic disciplinary measures for handling pupils whose conduct interferes with the progress of the recitation. They must prevent encroachments by one department or teacher on another by strict insistence upon regular adherence to the schedule of unprepared recitations and on attention to scheduled hours. More important still, they must so formulate their own judgments about the manifold elements of the recitation as to enable them readily to check off efficiency losses and to afford simple means of showing at once wherein the loss is occurring; why it is occurring, and how it may be avoided. For all around effectiveness, such a system must not only provide definite help for the open-minded but must place upon the self-opinionated the burden of proving the absence of the efficiency hindrances charged, or of presenting an equally well-rounded system of efficiency measurement under the terms of which the inefficiency would be non-apparent.

If steps were taken to do away with efficiency losses in the recitation the schools would meet with fewer complaints from the colleges and from the business world about the inability of their graduates to take up the work subsequently required of them. Better mental habits would be formed by unconscious imitation and by conscious practise, and the time saved could be devoted to exact acquirement in certain bread and butter essentials. All of our pupils could, as they should, leave our halls able to write an intelligent letter in a good hand and in standard form; able to spell, punctuate, define, and alphabetize; able to perform simple mathematical operations quickly and accurately;

able to use a telephone, city or business directory, a timetable or an A. B. C. guide; able to consult intelligently a large work of reference; able to form a tolerably clear image of the location of the principal countries, cities, rivers, and mountains. Can they do this now? What is more, there could be acquired the special skill demanded by certain types of business houses provided employers would point out exactly what they wanted and then would make the effort worth the while of the student by guaranteeing him employment as the reward of preparation in accordance with special demands. For after the public has come to evaluate the present frothings on the vocation question that are now appearing in newspapers and magazines, it will be found that the whole solution of the vocation problem centers in the production of pupils with a good general training—and nowhere else.

We do too much complaining about the hardness of our lot. There is trouble to be met in every business and in every profession. If we have disagreeable situations to meet, we must meet them in the most direct way possible—that is by better and better teaching. For the new child of the new parent of the new times must be devised new and more effectual means. The art of healing has undergone complete revision since the days of Hippocrates, yet bodily reactions are the same as in the time of the cave men. And fundamentally our children are the same as children have always been.

The formation of new educational associations, changes in courses of study, improved textbooks, whining law-suits and bolstering legislation—all of these amount to but little. For the time being we have trekked far enough; our fields are sufficiently vast; we should now devote ourselves to intensive cultivation.

In a recent article in the *New York Evening post*, Dr. Horace D. Taft says that the teachers of American boys are comparatively poor teachers; that parents are convinced of the shortcomings of their children but feel that the situation is hopeless. Even his indictment does not deny them

the meed of faithfulness. Yet sheer faithfulness no longer suffices in the schoolmaster. We have models of teacher-docility, of conformity to rules, of promptness in school attendance, of accuracy and neatness in the stock type of reports—who yet fail to show equal spirit, or equal ability in the vastly more complex matter of the recitation. They perform yeoman's service in extra-scholastic forms of activity; they are the embodiment of loyalty; they can adjust well to a simple demand of time, place, or semi-mechanical task; but adjust inadequately to the complex demand of the recitation, they can not—and the saddest part of all is that they fail to see why they are not more appreciated. They resemble the good old village grocer, dentist, physician, divine, who can not understand why they are no longer patronized and who, even when they do understand, lack the initiative to adjust to new demands.

In somewhat the same position are those who do not grasp the fact that the development of affectionate regard on the part of pupils can not offset inadequate results in the classroom; as well as those who mistake unbounded vivacity for recitation snap.

Others still resent the implication that their work in the classroom suffers thru their participation in other lines of activity outside of the school. Philanthropic endeavor of many kinds more often than not makes the better banker, doctor, judge. So too outside interests are of value to the teacher just to the extent to which they help him in the classroom. By this standard are to be measured his work as doctor, lawyer, preacher, lecturer, author, tutor, editor, pamphleteer, farmer, mountain climber, social betterment worker, night school teacher, builder, salesman, consulting editor, and student for higher degrees or higher emolument. If the outside activity leads to a better appreciation of his school subject, gives him a better grasp of human nature, removes pressing financial worries—if these and other direct classroom advantages ensue—there has been a gain. But if the outside pursuit involves fatigue and the skimping of attention to weak spots in the recitation, it is then time to

institute personal reforms. When the avocation has usurped the time and energy of the vocation, it has in effect become the vocation. Such teachers lower the standard of the profession. Only the exceptionally gifted few can hope to be at once first-class schoolmasters and men of the world, for worldly ambition seldom dwells in harmony under the same roof with the basic teaching virtues of sacrifice and service.

Upon those possessing these indispensable qualities I urge close consideration of what the highly developed recitation will do for teachers: It will save their energy by showing them how to avoid lost motion; it will solve their most perplexing problems of discipline by establishing counter-interests, by increasing the respect of pupils for the scholarship, craftsmanship, and helpfulness of their teachers; it will lead them to broad as well as intensive study, in their search for helpful matter and methods; it will create in them an ennobling pride thru consciousness that they are fulfilling their peculiar function in the world's economy and that their example serves to raise the standard of work of the newer generation of teachers. For do not many of you ascribe whatever skill you may possess in certain phases of your teaching to the strong impression made upon you by the methods of instructors under whom you have sat or in whose company you have taught?

Never have I known a first-class master of the recitation, who could not do about everything else well. Should he but look abroad, the sad-is-my-lot teacher would quickly find that high skill in the classroom is the surest stepping-stone to wide-spread recognition of his excellences—that unusually high-grade teaching has a market value. If but half of the energy and ingenuity now employed by some teachers to force public recognition of virtues that others can not appreciate, were devoted for a period to an intensive study of their classroom problems, they would quickly turn their misguided activity into more fruitful lines of endeavor.

The ideal of cultured ease in the classroom, of drawing-

room quiet and refinement, may do under exceptional circumstances—with very small groups of pupils of somewhat equal attainments and of somewhat even recitation pace. This ideal is, however, impracticable in the average modern classroom. It must give way to an ideal of time-saving thru preparation for dealing expeditiously and variously with a variety of needs, to the end that maximum results may be attained under pressure of time and with economy of material. By better use of ground space, by better setting of machinery, by better placing of raw material, by the cutting down of labor motions, by simplifying the adjustments of interchangeable parts, by producing harder and more lasting cutting tools—by these and other means the factories have increased their output, have lowered the cost of production, have met the demands of their very existence. In a word they have learned to “speed up,” not only without placing fresh labor burdens on the workman but on the contrary, with beneficial results in the matter of energy expended and wages earned. And we teachers ought to do the same. We should be compelled to, were we, like members of other professions, as often under watchful, critical adult eyes—were our mistakes to carry as quickly as do theirs, the penalty of almost immediate retribution. We are curiously protected in inefficiency.

The world will accord to the teacher the regard of which he believes himself worthy, when he has shown himself a modern master of his craft.

THEODORE C. MITCHILL

JAMAICA HIGH SCHOOL
NEW YORK

III

THE EXECUTIVE VALUES IN EDUCATION

Many people have read of Dr. Montessori's work in sense training and of what she has accomplished educationally for the little Italian children under her supervision. That articles on this subject have been printed in popular magazines and read by the laity, would seem to indicate an interest in what might be called the executive and inspirational values in education. There is good reason for this interest.

We have all heard of The Knower, The Sayer and The Doer as separate entities, entitled to full sway in their own departments of life and each exempt from the obligations of the other. Popular education has, from time to time, emphasized one or another of the three human faculties in the education of one class, or caste, and sometimes this emphasis has amounted to an artificial predestination of the infant to a career which, probably, nature did not decree, and a very partial career at that. And the several civilizations of the world have, at different periods in their history, given the rewards of life to Knowers, Sayers, or Doers, seldom in like measure to all. Even today, we are wont to believe, rightly enough, that the great scholar, because he has the accuracy and acumen of an expert, because he can store up priceless materials for others to use, should be permitted to live a life of knowledge and to spend his days chiefly in the accumulation of facts. In like manner we allow the poet or artist of real power to specialize in a chosen field of expression, and we excuse our Napoleons from the study, in order that they may be able to serve us greatly, in sturdier ways. But should the mass of mankind, under democracy, be permitted to specialize in this way? Do we want many *little* artists who are alike deficient in knowledge

and inefficient in action? Do we want thousands of rough and ready workers uninformed and uninspired? Do we want millions of people, who possess the knowledge of numerous unrelated facts, but are unable to use this knowledge?

In looking out upon our times the student of education will note two things, first, a great conscious need of the executive person in every walk of life; and second, a great unconscious need of the inspired person, in every trial and crisis, personal and national. We know that we need the executive person. Every day employers advertise for the young man or woman who can do things, who can manage affairs, who can be his or her own wise taskmaster. We do not always and everywhere realize that we need the inspired person, but perhaps the need has never been so great as now. In days when we were simpler and not very well educated, the minister in the pulpit could express for us much of what we felt with regard to the deep things of life. But the minister of today is a man with a life but little richer than the lives of his congregation, and often he is no better educated than they, and, once in a while, not so well educated. He can not express them adequately. They require the poet—not the literary poet who is daily rejected by them in spite of his choice and careful phrases, but the life poet, who can illumine and transfigure the common experience, because he is very close and dear to the common life. The people clamor for the artist who is also the revealer, but they will not be contented with mere perfection of technique.

Yet, in spite of these truths, our education, in so far as it is limited to the schools, is far more an education of knowledge than an education of expression and achievement. It does not direct youth toward the utilization of materials. Tho we sorely need The Sayer and The Doer we are offering children chiefly the gifts of the Knower. But, if our citizens are to have the fullest measure of happiness, it is certain that nearly all of them should strive to combine in a well balanced life the powers of knowledge, expression and achievement. To this end their education

should be at once informing, inspirational and executive.

We have already taken steps in the right direction. We have introduced manual training and domestic science into the public schools—you have heard that before—and city high schools are offering courses in stenography and bookkeeping. The arts and crafts' movement has made itself felt, and here and there we have garden schools for sickly or delinquent little ones. Much more is being done that is practical and suitable and we should cry a blessing on the pioneers of these various movements and their able successors. But if these movements are to be in large measure effective, there must live, above the changed curriculum, a new democratic spirit that values the personal product of individuals, or groups of individuals, that reverences real things, and sincerely believes that service, not intellectual pleasure nor social superiority, is the goal toward which education should move. The executive and inspirational values are not all in the subject taught, but in the end sought, the method used, the spirit that is the power behind the platform.

Let us be wise, therefore, and leave the discussion of the subjects taught to the experts who teach them, admitting once and for all that arithmetic is good and also manual training, that geography is good and also music. And let us concern ourselves, as those with mere empirical knowledge should do, with the spirit that goes to inspire the Sayer and train the Doer.

In a certain sense children take the lead and suggest the path, which now, in the twentieth century after Christ, the pedagogs are beginning to see and follow. And certain of the best of them will tell us that there is no training in self expression and coordinated activities like the training a child gets thru normal, spontaneous play. We all know men and women with good minds and much stored up information who seem to be painfully inadequate in the problems of daily living. They dream of things that might be said but can not say them. They can not transform their knowledge into power and performance. It often happens

that, by a few judicious inquiries, you will discover in such an adult the child who did not play. This thought alone should be enough to prevent child labor.

Truly there is no substitute for play. The most skilfully devised gymnastic system can not take its place. Gymnastic exercises are wholesome and, under the abnormal conditions of our life, decidedly necessary to the proper development of human bodies. We could wisely desire a gymnasium for every school in the land that crooked spines be made straight and narrow chests expanded and flaccid muscles made strong. But in the spirit of play a child will forget mealtime and bedtime. Will a child do that for the class in gymnastics?

Tell me, is there any gymnastic system that has power to thrill the spirit as can "Pom-Pom-Pull-Away," "Run-Sheep-Run," "Pussy-in-The-Corner," or good old fashioned "Tag"? Is there any system of exercise that can charm the imagination and make life as madly joyous as a game of "Indians" or "Pirates"? What can we say of any drill that will give it the exalted place that baseball or cricket hold in the hearts of boys? What can a girl do with the clumsy apparatus invented by grown up people that will delight her as do rope-jumping, tennis and dancing? Or finally, what exercise can be invented and done in the house which will permanently enrich life as does the triumph of the slender and unaided child body over a large volume of clear, cold, blue water, when the nerves are steady and cool, and the blood sings for joy of the conquest on the hottest day in summer?

We should not have to be either parents or teachers to understand the importance of these things. It should be enough that we were once children. If we played and danced and swam and made the team, we shall know how much these things mean.

But play and athleticism are not only important to health, and to mental efficiency by teaching the coordination of mind and muscle. They are also important because they furnish the best possible basis for the growth of a most

fundamental civic virtue—the sense of justice. Define justice as “fair play” and you have a hint of its possible origin. Define it as “fair work” and you have an anticipation of its probable evolution. The child who is trained by the contempt and the praise of other children to be a clean sport, to avoid cheating and meanness and an unfair advantage as he would the pestilence, never to dispute with the umpire, always to set his individual glory aside for the good of the team, heartily to cheer the winners when he is a loser, and to shake hands pleasantly with a victorious adversary, that child is likely to become the broad-minded, tolerant adult. That child is laying the foundations on which, some day, the world will build world federation and world peace. And the child not trained in this way must be trained in other and more difficult ways if justice and self-control are to characterize his behavior.

This lays upon the athletic coach a grave responsibility and makes it necessary that those who take part with children in their games and who are physical trainers of youth should have as high an ethical standard as the teacher who is concerned with purely intellectual processes.

Not infrequently, and, we must admit, with reason, it has been said that women are deficient in a sense of justice. But most of those who make this claim will say that women have improved in the matter in the last century and will also speak of the beautiful friendships that, in our time, have grown up between women and women, as an indication of our greater understanding of right human relationships. May it not be due in part, at least, to the fact that the childhood of little girls is less artificial than it used to be, that they really play, nowadays, as do their brothers, and have a chance to learn the code of fair play?

The writer once spent a summer in a camp for girls where the spirit of clean sportsmanship was very charmingly maintained. Rowing was, perhaps, the most popular sport, and the races of the crews the greatest event of the year. But the winners had no sooner crost the line, in

the first race than the losers shipped oars and began to cheer them. That night there was a banquet in camp, and the captains of the losing crews, with lumps in their throats, perhaps, but smiles on their faces, presented their crew mascots to the captains of the winning crews. And many toasts were given with such hearty spirit that no stranger could have guessed who had lost and who had won. To be present at such a time was a lesson in optimism.

And as fast as the women of the land in camps and schools and homes learn to include in their personalities the justice which, while defending a right position, is also generous, just so fast will the men of the land learn to include their sisters, as a matter of course, in the broad justice of citizenship, which is, at present, a gift of their generosity.

But to return to the spirit of play. Have you ever understood the child's dislike of the grind? Have you considered it an ill-natured and envious thing? It is not. It is fundamentally righteous, tho the expressions of it be sometimes crude and sometimes cruel. The cause of it lies deep, the reason is wise and wonderful. Little Algernon Stedfast who spends hours at his lessons while the other boys go fishing, who wins the praise of the teacher and whom the boys despise too heartily to thrash, Algernon, I say, is an outlaw because he has been a traitor to the code of childhood, to which the other children are true. He has capitulated to the repressive desires of meddlesome "grown-ups," has become abnormally confident of their wisdom, has past from the life that grows into the life that is manufactured. If we can still go back, for a moment to our childhood days and remember the code in all its beauty and power, we shall understand what Jimmy Pickles meant when he tried to explain Algernon's unpopularity.

"A kid don't care how smart another kid is, nor how much he knows—it's how hard he grinds—but it's more'n that too—it's because he don't get in the game with the rest of us." There you have the reason, my masters! This is why Algernon is despised and Jimmy beloved.

This is why, ordinarily, Algernon fails and Jimmy succeeds in the real business of later life. For while Algernon is storing up facts Jimmy is storing up the raw materials of life, health, cheer, energy, and many minute observations of people and things.

Truly the stay-at-home children who are content to limit body and mind by four walls and close air, to sit by the fire with a book on winter afternoons while the others skate or play snowballs, to play cards and eat fudge on summer afternoons when there are fields to be explored, these are poor tame creatures who may pay a terrible forfeit in nerve and vitality lost, who may never be able to lift their heads above routine in achievement. "For them no minstrel raptures swell."

For the test of education is the test of life, and the test of life is not, "How many hours have you studied? How many questions can you answer?", but rather, "What are you? What have you to give? What can you do?"

After having written at such length about play, it is necessary to say that work should not be crowded out of the curriculum, and that the pendulum, which once swung too far toward Dr. Blimber, should not, nowadays, be allowed to swing too far in the opposite direction. Indeed a proper balance between work and play might be maintained by making the work harder, in many cases than it is at present. This does not mean that lessons should be longer, that more dates should be learned in history, or more words per day in spelling, but that more initiative and ingenuity be required of the individual student.

This requirement will make the work of the teacher more difficult, for it is easier to explain the plan of an algebraic problem to a class and then give out ten more like it to be worked for tomorrow in the same way, than it is to aid each child in the method of reasoning which would strengthen its mind for the solution of all problems like and unlike the one given. And many a conscientious teacher would like to do this very thing, despite the greater labor, but, in the public schools, is unable to do it, because of the

large classes under his or her care. A certain amount of work is assigned for the year, there are only twenty four hours in a day and the teacher must cover the ground.

In the private schools such work might very well be done were it not for another factor in the situation called "grades." It may mean more to a child in after life to get a grade of seventy-five per cent for hard work than it would to get a grade of ninety per cent for work that is too easy to claim his respect, much less his interest. But the child feels no pleasure in a grade of seventy-five if his friends are getting ninety in the same subject, and parents are prone to become uneasy when grades fall below eighty per cent and think their child might be doing better in another school. And the poor teacher is goaded to a terrible choice between losing pupils and doing the thing which keeps the parents contented. That the teacher is so frequently honest is very much to the credit of the profession. On the other hand it is a healthy thing for the parents to watch the child's progress carefully and to observe the personal influence of the teacher. What is really needed by the parents is a better understanding of the teacher's task and of educational problems, and on the teacher's side more courage in the declaration and the explanation of sound pedagogical principles. When teachers and parents understand each other and cooperate for the real education of the child no such petty problem as the one mentioned will seriously embarrass the teacher. Until that time comes it would be well to establish private schools where no grades are given out, but where progress is measured by the ability to do more and better work, and by increased intelligence. Certainly a student's grades should never be posted for the curious to gaze at—to do this greatly overemphasizes their importance. A student's grades are his personal property and only the teacher or the parent should share in the knowledge of their glory or their shame.

The number of students in private schools is so small, relatively to the number in public schools, that it might seem superfluous to speak of the private schools in this

connection were it not for the fact that the private schools train many of the children of the leaders of society, children who should be made ready to take the places of their parents not merely as the spenders of fortunes but as the helpers and fosterers and leaders of humanity, children who will have every opportunity to use whatever training is given them.

We have said that work should be made more difficult and we have also spoken at some length and with sorrow of the follies of the grind. But the child who plays hard is the child who will work best if his interest is aroused—not otherwise. The power of body and mind which makes one possible is also sufficient for the other. Would that we might see the day when children will approach problems as if it depends on them to solve them, as if they must then be solved for the first time! Would that we might see the day when boys and girls will be led thru each period of honest drudgery with a vigor that will make it unnecessary for them to go that way again, and when, instead of coming home to their mothers at noon with the cry, "I got a hundred in spelling and ninety in arithmetic!" they will cry, "Mother, I worked out my problem all alone!" or "I made this beautiful thing myself!" or "Our school garden won a prize at the fair and I planted the pumpkin!"

Repetition and drill are necessary and many things must be committed to memory in the days when memory is strongest. Also the latent reasoning powers must be developed. But that is not all. If we are ever to make grammar and geography useful or any other subject taught us, it will be because something is infused into them which catches our imaginations, as children, and serves to connect them, at once, not only with each other and every other subject we study, but also with daily life, so that they will seem relevant and important, and so that, in learning them, we are enabled to live thru a bit of the history of the race that made them. Then every subject studied becomes a gift to the personality.

This matter of the relation of subjects to one another

and to life is important. Any good teacher will affirm that a large part of a child's pleasure in learning a new thing depends on his ability to associate it with something already learned. And they should not be allowed to build up thick walls between the several sorts of knowledge acquired. There are children who, after having read the Gallic Wars, come to the study of ancient history with the firm belief that Caesar was only the writer of exceedingly long sentences in a judiciously grammatical textbook intended for the utter confusion of the Latin student. They learn with genuine surprise that he was a real Roman and an able general. And later when they read Shakspeare, they are surprised to find that same Caesar considered a worthy subject for a great play. Many children can spell the day's lesson in the spelling class but do not see the necessity of spelling correctly in the geography class. There are still a few girls who study chemistry without realizing the important part that it plays in cooking, and a few boys who would be surprised to find their botany lessons apply to the garden, but fortunately they are few. There are, however, boys and girls and men and women, thousands of them, who have spent hours in the study of our great poets and essayists, who nevertheless do not think of them as vital forces in life, do not count on them for help in the solution of spiritual problems, who do not use them as an outlet and a solace in their own hours of tempestuous emotion. Yet the poets and the essayists labored and lived their lives of concentrated self-expression for our sakes. It was doubtless their hope to reach our spirits thru their work, not to keep us busy for a part of every day during our school and college years.

Between real play and real work lies a field of other activities, semi-social, or social in nature that offer a child a splendid opportunity to develop personality and to study it in others. I refer to the activities of the debating league, the dramatic club, the glee club, the literary society, class business and class entertaining and the school journal. The debating league has the sympathy of most pedagogs

and so has the literary society. The dramatic club and the glee club do not have quite the respect that they deserve as beneficial factors in education. Yet these two organizations, with the school journal, offer the child the best possible chance for self-expression, the wisest outlet for pent up emotion and the stormy questioning thoughts that crowd young minds as well as old ones. Esthetic dancing is a most valuable auxiliary. The organization of the class offers an opportunity for training in parliamentary law and the publication of the school journal will give the editors of it a drill in accuracy (thru proof-reading) and promptness (in sending in copy) that is most desirable. If the journal can be actually printed by students themselves, so much the better!

A discussion of these semi-social activities of school life is not complete, nowadays without mention of the "frat" or Greek letter society. Most parents and most teachers frown upon it, and yet, wherever it exists, it has a wonderful power over children. For this reason it is strange that parents and teachers do not really study it, except in a superficial way, strange that they do not see in the "frat" system a living part of human sociology.

In discussing the "frat" let us take as an hypothesis the thought that every social movement which enlists the love, loyalty and enthusiasm of large numbers of people, adults or children, many of whom are lovable and efficient people, has in it certain elements of good and under it a sufficient reason for existence. All these things are true of the "frat." It has caught the hearts of multitudes of girls and boys, many of them bright, lovable and efficient girls and boys. It can hold their devotion during most of the years of adolescence, apparently by force of a piquant mixture of fun, mystery and absurdity. It behooves us, therefore, to find the real inwardness of it, the reason for its existence, and the good which is in it, so that we may attempt, in a wise and coherent way, to penalize its objectionable features, instead of seeming to say to the children, "You have developed this thing yourselves, and you like it. Therefore, it is wrong and you shall not have it."

If we only understood the theory of evolution and believed it, and could, at the same time, read history thoughtfully, we should have no difficulty in finding the reason for the existence of the "frat" and for its power. The children with their mystic insignia, grips, pass-words, initiations and penalties are doing what the grownup people did some centuries ago. They are living thru the ages of tribes and caravans, crusades and chivalry, the ages when safety lay in secrecy and a close bond between those who consorted together, in the loyalty of a small group and its adhesiveness, rather than in the solidarity of a nation. The "frat" is organized friendship, the first recognition of the group in life. It is so close akin, in some ways, to the "gang" of our large cities, that one might almost call it the gang of the well-to-do.

And if we look for the good elements in it we shall be certain to see that the Greek letter society does teach its members to cooperate with each other, to be true, not only to single individuals, friends, but to a group of friends called brothers and sisters, after the fashion of the cloisters and the Methodists, to act within the group, as a part of the group, with the least possible friction, and a certain amount of tact and gentleness. The officers, and the members of committees, in the course of the school year attend to an astonishing amount of executive business and make numerous astute plans which are not without value, trivial as they may seem in comparison with the study of Latin roots and square roots. This is the bright side of the picture. Let us see what can be said on the other side.

To sum up the accusations briefly it has been said that "frats" are undemocratic, selfish, snobbish, encouraging to precocious social life, vanity in dress for girls, street corner meetings for boys, discouraging to real effort in school and the cause of many heartaches for those who do not "get a bid." And there is enough truth here to make the accusations serious. But there are certain points to be remembered in dealing with the situation.

In the first place, children must be led to the formation

of democratic institutions. We should not expect them to be democratic of their own initiative because mankind has not been. Ages of experience in exclusion taught us the beauty of inclusion. And children do not live a life of democracy and are not governed in democratic ways, perhaps never can be. Certainly the infant must submit to a positive tyranny in order to live, and the child passes successively thru the stages of despotism, empire and limited monarchy into democracy, just as the race has done. Moreover, when children enter into altruism it must be thru our guidance, or thru love, or thru a recognition of the claims of others, not in the power of the natural man sole and solitary. And it may well be that this group which children tend to form at a certain age is, or could be, made the first step away from selfish individuation, into the very altruism for which we long. It has been said that children are naturally selfish, but very few people would say that children are naturally snobbish, for snobbery, in itself, is artificial, and the result of artificialities. Whenever and wherever the social life of children becomes snobbish, or forced, or precocious, or extravagant, it is because the social life of the grownup people, with whom the children are thrown, values and emphasizes these things. For in matters of social life children always like to copy their elders, to be as much like the "grownups" as possible. If then snobbery, and ostentation and vanity are such ugly things that they can not be associated in the mind with any organization for children without making the organization seem offensive, why not purge them away, also, from the society which children will imitate, and do more to encourage simple and cultural pleasures and genuine friendliness?

The worst accusation which can be brought against the "frat system" is the statement that it causes heartaches for those left out. And when we inquire "what is to be done?" the greatest difficulty will lie in this problem of minimizing the grief of the excluded, or of doing away with it altogether. Children place people according to

their gifts, and like and like are pretty certain to recognize each other. Oil and vinegar will not mingle, with or without organization. And when any selected group is once formed it comes to be an aristocracy, and, like all aristocracy, a trifle conceited. But much could be done to great advantage by a further grouping of children according to their needs and interests, so that no one group should be too prominent, and also, by encouraging the different groups thus formed to cooperate, to do things for and with each other, so that a spirit of general friendliness might obtain, in which each child might find the right atmosphere and stimulus. Certainly it would be wiser for parents and teachers to keep in close touch with the activities of all organized groups, so that in a friendly way they might guide and direct them, than it is for them to let children "gang their ain gait," until they evolve something which does not meet with approval, and then try to eradicate it. Any organized group is a force to be reckoned with, even if the members are only children and it may be a force for good if the energy turns in the right direction.

For years the policemen of large cities spent weary hours trying to "break up" gangs of mischief-making boys whose escapades were legion. But the gangs broken up would reunite, and driven from one ward would reappear in another and the mischief went on. Finally came a few men and women who studied the gang and learned to understand it. They were wise enough to realize that the gangs were made up of the really clever and efficient boys of the lower classes in society, boys for whom adventure had charms, boys who could be heroes and worshipers of heroes, but who had been thwarted or left to their own devices too long, whose energy was clamorous for an outlet, but had been misdirected. These men and women did not run counter to the gang and they did not try to "break it up." They tried to use it for reform purposes and they have usually succeeded. What has been done with the gang, could, I believe, be done with the "frat."

The real trouble has been that we have concerned our-

selves too little with the social, affectional, expressive and executive side of the child's education, and have offered few opportunities along these lines that the child really values. Whereas our schools should be centers intensely alive, rich in all such ways.

Education is the sum total of what one learns about life and the living of it. Something can be learned in the classroom, something in the gymnasium, and athletic field, something (later on) in the shop or factory, and very much in the garden. There is value in an occasional jollification in which many children take part, and value also in long, long talks with our best chums that are like no other talks in all our lives.

We must train the body by play, athleticism and gymnastics and the mind by honest work to an enthusiasm for related facts and their uses. We must train the heart by friendship to know and love other hearts in their realities, so that we shall not so frequently misunderstand each other. We must train the whole spirit to pass thru our daily lives like an electric current, energizing and light-giving, so that the individual be not forever dumb and balked of his desires and purposes.

When boys and girls are taught all these things as well as the three "r's," when they learn to move among their fellows deftly, freely, gladly, lovingly, rubbing off, with the least possible pain, the rough corners of personality, so that fair play and fair work more generally obtain among us, when more of us, everywhere, have sought and found these inspirational and executive values in education, then shall be ushered in the day of the complete person, The Knower, The Sayer, and The Doer, made one in the individual citizen.

MARGUERITE O. B. WILKINSON

SANTA BARBARA, CALIF.

IV

THE STUDY OF RELIGION IN THE UNIVERSITY

Historically the university, as we know it, is chiefly the outgrowth of interest in the study of religion, or to be more exact, the study of theology. The University of Paris, tho antedated by Salerno and Bologna, is practically "the mother of us all" as respects lineage and structure, and Paris began as a school of theology.¹ If, as has been said, an institution is only the lengthened shadow of a man, the university man, incontestably, is *Abelard*. Rashdall, in his authoritative work, *Universities of Europe in the Middle Ages*, says of him, "tho not in any strict sense the founder, he was at least the intellectual progenitor of the University of Paris."² And this great teacher, about whom scholars flocked wherever he went, who has been called a university in himself, was above all a theologian. "The method of inquiry and teaching, of which he was the originator, was the method which essentially characterized the teaching of the Medieval universities."³

The theological impulse which Abelard imparted to the University of Paris continued for a long time to be its leading characteristic. "The University became known as the great school where theology was studied in its most scientific spirit." This theological inheritance was transmitted to the daughter universities. Oxford, whose origin was, possibly, due to the migration of English students from Paris, was from the start predominantly theological. Cambridge, tho slow in development, followed suite. At a rectorial election, which probably marked the opening of Prague University, there were five masters of theology,

¹ "Paris became the model for the universities of France north of the Loire, for the great majority of Central Germany, for Oxford and for Cambridge." *Encyclopedia Britannica*.—Article, *Universities*, 9th edition.

² Vol. I, p. 42.

³ *Encyclopedia Britannica*, 9th edition.

two of decrees, one of medicine and several of arts.⁴ Heidelberg, the oldest of existing universities in Germany proper, was founded with theology chiefly and explicitly in view.⁵

The leading place which it held in the inception of the great majority of the medieval universities, theology continued to maintain. Scholastic theology, in its best period, was by no means the mere dreary dialectic that it has been too often misrepresented to have been. On the contrary it was, as described by Rashdall, both catholic and stimulating. "The intellectual revolution of the twelfth and thirteenth centuries threw open to the student the whole range of Science in so far as it was covered by the newly discovered treasures of Greek science, medicine, and philosophy, and by the monuments of ancient Roman jurisprudence. Theology remained queen of the sciences, but a grander and nobler conception of theology arose—a conception which the modern world, alas, has all but lost. Theology became not the Chinese Mandarin's poring over sacred texts, but the architectonic science whose office it was to receive the results of all other sciences and combine them into an organic whole, in so far as they had bearings on the supreme questions of the nature of God and of the universe, and the relation of man to both. However much the actual methods and systems of the schoolmen fell below the grandeur of their ideal, the ideal was one which cast a halo of sanctity over the whole cycle of knowledge."⁶

What was the effect of this primacy of theology in the earlier life of the universities of Europe? Perhaps we shall best answer this question by dividing it and asking, first: Did it suppress or stimulate other university studies? and second: Did it quicken or retard the movement of religious life?

With respect to the study of the classical languages

⁴ Rashdall, *Universities of Europe*, Vol. II, p. 215.

⁵ " 'Den Christlichen Glauben mehrten, die Bosheit der Ketzer abwehren' sollte ihre wesentliche Aufgabe sein." Heidelberg, Dr. Th. Lorentzen, p. 95.

⁶ Rashdall, *Universities of Europe*, Vol. II, p. 692.

and literature, or what was once technically called grammar, on the whole, theology seems to have acted as an incentive. The fact that such parts of Aristotle as were known and used in the medieval universities were in Latin translation, and that the Church Fathers were in Latin, of course stimulated the study of that language. And while the theologians frowned upon the pagan classics, Virgil, thru that fortunate passage in the *Bucolics*, and Cicero, for his strikingly Christian sentiments, were tolerated and often warmly approved. In the 14th and 15th centuries, the fact that Greek is the language of the New Testament became one of the chief factors in furthering and extending the Renaissance. Reuchlin was a university master; Erasmus was in close touch with the universities and Melancthon, who did more than any other to secure for the study of Greek a permanent place in the educational system of Europe, was a professor of theology.

The question of the effect of the regnancy of theology upon the progress of natural science is one not so easily answered. It is quite gratuitous to assume, as is sometimes done, that if interest had not been so intensely concentrated upon theology, during the middle ages, it would have employed itself upon the investigation of nature. It is quite probable that had there been no interest in theology, there had been none in natural science either. The fact is that at the time of the rise and early development of the university there was very little that could be dignified by the name of natural science. Astronomy was two-thirds astrology. Medicine had its own famous university at Salerno before Paris was founded, but it was a very crude science. When interest in natural science finally sprang up in the university, it is difficult to say whether it met with more of encouragement or of opposition on the part of theology. And that partly for the reason that most of the early men of science were also theologians, or at least churchmen. Copernicus was a professor at Rome when he formulated his system, and a priest when he published it. Galileo was a loyal churchman. Roger

Bacon was an acute and learned scholastic. Clearly it is an unwarranted and misleading perversion to call the contest between these men and their opponents a warfare of science against theology. It was rather a warfare of theologians opposed to natural science against theologians devoted to it, of narrow theologians against progressive theologians. It was in the universities, as a rule, that most of the open-minded, scientific, progressive work was done, both in theology and in natural science. The persecution came mainly from a society formed outside of the universities, the Dominicans, whose espionage introduced a divisive element into the life of the university. It is too true that the literal interpretation of the Bible erected a barrier in the way of science, but that was the fault neither of the Bible itself, nor of theology as such, but of a school of interpretation, dogmatic, ecclesiastical and conservative.

Of the beneficent effect of university theology upon the religious life there can be no question. Where there is no vision the people perish. Without intellectual activity there can be no normal spiritual life. A religion with a decadent or inert theology is bound to lose its hold. The ascendancy given to theology in the university kept the best minds of the age engaged upon it and reacted advantageously upon religious life. In saying this, I am not unmindful of the danger of divorce between the intellectual and spiritual life which this specialization involved, of the wastefulness and utter futility of much of the abstract theologizing of the days when theology was in the saddle, of the wicked neglect of vital issues and immediate needs, in the pursuit of speculative will-o-the-wisps. These dangers were richly realized in the scholastic period and in Protestant periods since, and justly have the sins and follies of theology been punished—witness her present degradation—and none to blame but herself. Who can stand in the day of temptation? Who can withstand the allurements of power? And yet, in spite of all this, university theology, in so far as it has done its work earnestly

and honestly, has accomplished an inestimable service in Christian leadership.

Let us begin with scholasticism itself. Subtracting from its output all that is irrelevant, fantastic, church-bound, there remains—especially in the work of Thomas Aquinas—a theological and philosophical system, which—in spite of its intolerable exaltation of the Church and of Scripture—in perspicuity, in scope, in consistency, in power, has been the admiration of every age since. It was in the attempt to transfer it to another age that the wrong was done.

When scholasticism weakened and fell, the same source produced another and better, tho still inadequate, system. From the university, far more than is generally recognized, sprang not only the Reformation theology but the Reformation itself. It was as Rector of the University of Prague that John Huss set up the standard of freedom from existing church tyranny and abuses. At the University of Basel, Zwingli acquired that breadth of outlook and freedom of spirit which made him the leader of the Swiss Reformation. Above all, it was as professor in the University of Wittenberg that Dr. Martin Luther, man of the people and university scholar, backed by the prestige of his office, as well as by popular support, made his historic stand against the Powers that be. It was in the form of *theses* that he presented his remonstrances, and in disputations that he won his case. As his associate in the same university, the wise and scholarly Melancthon wrought out a theology that met the needs of the time. These were all men of learning as well as men of the hour, theologians as well as patriots, in touch with books, as well as with the people. In them we see theology in action. By its fruit it shall be known.

Nor is this the whole story of the service which the universities have rendered to religious progress. When the vigor and earnestness of the reformation in Germany had spent itself and the church had fallen into formalism and orthodoxism, it was from a university (Leipsic) that a fresh outburst of religious piety sprang. Seeking a church

home, it built for itself a new university (Halle) and proceeded to propagate itself by teaching. Pietism had a theology as well as a pedagogy; but unhappily, theology is seldom recognized in its simple garments; it is only in the conventional and stately garb that covers up its true form that it wins recognition, and then only its wrappings are understood, not itself.

In England, too, the university had a large share in the reformation. Wycliff was a great Oxford schoolman, as Rashdall points out, adding that it was his "prestige as a schoolman that gave so much weight to the reform movement which he had inaugurated."⁷ He, too, was a scholar reformer. The greatness of his learning did not prevent his making contact with the "poor priests" and thru them with the common people.

Moreover, the two great movements which later resuscitated the expiring religious life of England, Wesleyanism and Tractarianism, both germinated in Oxford and each was a theological as well as a practical movement. Cambridge, too, was the center of a great religious awakening, Puritanism, noble in motive and virile in action, however extreme in application and mistaken in perspective.

If we seek a more recent service which the university theologians have rendered, we find it in the higher criticism which has given to the world for the first time a true knowledge, and a true appreciation, of the Bible. If this work has been one-third destruction it has been two-thirds construction; if it has overthrown toppling superstructures, it has also laid firm foundations. The wholesome effect of this reconstruction upon religious life will be realized only in the future. How largely, almost wholly, the higher criticism is the product of the theological faculties of German, English, Scotch and American universities it is needless to point out.

Finally as scholasticism, the new theology of its day, was the offspring of the medieval universities, so the new theology of our time owes its parentage and development

⁷ *Universities of Europe*, Vol. II, p. 538.

mainly to the modern university and theological seminary. Berlin, Jena, Heidelberg in Germany, Cambridge and Oxford in England, Edinburgh in Scotland, Harvard Divinity School, Andover and Union Seminaries in America—these have been the centers of untrammelled thought and free expression where the newer and larger conceptions of Christianity have been nurtured. Say what one may of the one-sidedness, the rashness, the incoherence of much that goes under the name of the new theology, and of the confusion and upheaval which it has caused, its leading intuitions and readjustments are every day gaining ground and give assurance of rich fruitfulness in the religious life of the days to come.

And yet, with all the invaluable results which theology has accomplished in its honored place in the life of the university, and with all that it is still doing for and thru the university, relatively it has continually lost ground, and that with great rapidity, in the last few decades. Other departments have more and more crowded in upon its domain. Interest has shifted from it. Philosophy has appropriated much of its sphere and many of its problems. It has itself, to a large degree, lost heart. Who is now so poor to do it reverence? And at last many American universities have been founded in which it has no place nor part. The idol of the early university has fallen.

Let us not be deceived by this wide-spread disesteem, nor by our purely American perspective, into thinking that in the universities of the world-at-large, theology has already dropt into an insignificant place, or is likely to become an extinct study. One has but to visit some of the leading universities of Europe to have this notion corrected. Theology still ranks as one of the leading departments in many of the greatest universities of Europe, and the theological faculties number among their members many of the most distinguished and popular professors. In England and Scotland, to decry theology in the precincts of a university would be like defaming the King himself. Even in the three most venerable American universities, Harvard,

Yale, and Princeton, all originally founded primarily for the training of ministers, theology still holds up its head, protected by the university authorities, tho many stones are flung at it.

Thus we are brought face to face with the question: Has theology any essential place in the true university? If so, what place?

I shall take the ground that it has an essential and vital place in the university, and that for a double reason, first, because of its inherent and perpetual human interest, and second, as involving preparation for a profession, and thus requiring a professional school that is most naturally and properly associated with a university.

(1) As a subject of inherent and inexhaustible human interest and value, theology should have an honorable and permanent place among university studies. Religion has always been, and is bound to be, a crucial factor in human life. This position has been strongly assailed by positivism and agnosticism, but as strongly re-established by psychology and by the history of religion. The form of religion may change, must change, but the essence of it remains the same, and whatever is vitally related to human life and welfare should be a subject of study and interpretation.

'But,' it will be said, 'granted that religion is an important factor in human life, still its nature is subtle and mysterious, its problems elusive and remote, and not amenable to scientific investigation and unprejudiced consideration as are other university subjects.' There is a measure of truth here. It is quite true that the *criteria* of truth in the realm of religion are quite different from those of physical science. But that does not invalidate them. In their own order and method, the tests of spiritual truth are quite as scientific as are those of chemistry or mathematics. It will be a day of defeat and loss for the university if it ever becomes confined to any one province of truth, or to any one method of investigation. That is not the true university spirit, but the spirit of scholasticism in its decadence, the spirit

of dogmatism and of the inquisition. All forms of truth should be given a home in the university and all truth-methods that are rational, honest and impartial. To ostracize all that can be dubbed speculative from the university is unscholarly. It was Huxley, of all men, who, in his Aberdeen University address, said: "Men are beginning once more to awake to the fact that matters of belief and matters of speculation are of absolutely infinite practical importance."

Moreover, the study of theology possesses cultural value, provided it is pursued as a study and not as a process of mental imprisonment. Nothing broadens and elevates the mind more than a free and reverent study of ultimate reality and the life of the spirit, just as nothing more cramps and belittles than the slavish acceptance of a conventional theology dogmatically administered. Let a student come to these great subjects with open and alert mind and he will find them replete with interest, and mentally stimulating and expansive.

Here we meet with some confusion—arising out of the uncertain line of demarcation between theology and philosophy. Theology, so named, has never been taught, apart from professional education, in any American university or college. And yet, under the titles *moral philosophy* and *theism*, a considerable and an exceedingly productive study has been made, in every college and university of the New England type, of two of the most vital parts of theology, namely, the nature of man and of God. The great majority of the alumni of these institutions would, probably, testify warmly to the value of this part of their college course, most of them perhaps on account of the teacher, rather than the subject; but teacher and subject are not so easily divorced. One has only to recall the names of James McCosh at Princeton, Mark Hopkins at Williams, Julius Seeley at Amherst, James Marsh at Vermont, Eliphalet Nott at Union, Timothy Dwight at Yale, and later, Garman at Amherst, Bowne at Boston University, Bascom at Wisconsin, and others still among us like Royce and Palmer

at Harvard, and Howison at California. These men in their teaching have all been deeply grounded in christian faith and two-thirds of what they taught is theology, or, at least, based upon it.

There is no serious objection to classing theological study under the title of moral philosophy, or theism, or metaphysics, but there is no occasion to imagine that it is, therefore, something other than theology. By this it is not meant that all philosophy is theology. I, for one, am quite ready to rank philosophy as theoretically the broader discipline, and recognizing as its three divisions, epistemology, ontology and ethics to subsume theism under ontology and thus to recognize the sphere of philosophy and theology as having a certain area in common.⁸ The matter of nomenclature does not greatly signify. The main thing is to recognize the desirability of retaining in both our university and college curriculums the study of ultimate truth in some form—a study which there is, at present, a strong tendency to drop. To this may well be added (as in fact they are being added in many universities) the history of religion, church history, and Biblical literature. These constitute, as will be readily seen, the elements of a regular theological course. Their inclusion in university study would be justified, however, solely because of their inherent interest and value.

(2) The university ought also, logically and consistently (at least some universities ought), to provide a graduate school for the ministry, just as for law, medicine and teaching. Otherwise this profession is in danger of falling below the standard of the other professions. There is something uncongenial in treating the ministry as a profession, yet, tho more than a profession, it is a profession also and must have its training, its tests, its standards, its schools. As long as professional schools for the ministry are required, the conviction is growing that on the whole it is best that they should be, in this country as they are

⁸ Of course theology, as comprizing a group of studies pursued in a separate institution or department, is another and larger use of the term.

abroad, closely attached to the university. Logically, this school should be undenominational.

Most of the older and more renowned theological schools in America—Andover, Union, Hartford, Meadville, Drew, Auburn, Rochester—were founded as independent institutions. A few, like Harvard, Yale and Princeton Divinity Schools, that at Boston University, and later the Chicago University Divinity School, were constituted university departments. It is significant that the latter type seems to have won the approval of the *Zeitgeist*. One of the most marked recent developments in theological education is the voluntary migration of several of the independent institutions to universities. Andover has removed to Cambridge and affiliated itself with Harvard, Union has moved up-town and allied itself with Columbia, Pacific Seminary has removed to Berkeley and sought alliance with the University of California, and now Meadville is considering a similar move. This feeling on the part of the seminary, that it needs the university, has been met by a corresponding feeling on the part of the university that it needs the theological school. The alliance seems to be in all respects a happy one. It is not that a theological school cannot exist and maintain its standards and numbers apart from the university, just as Andover and Union did for so many years, and as Hartford and Drew and Auburn and other institutions are doing today, but the broadening of the seminary curriculum and the need of university facilities make it increasingly difficult. Moreover, the university atmosphere and fellowship and opportunity are stimulating. It is the working of the same instinct of getting together which created the first universities. Learning loves company and profits by it. The connection of the theological school with the university does not need to be, perhaps, as close and as strictly defined as that of the other professional schools—provided the method and spirit and standards of the university permeate it—but there should be close affiliation.

‘But,’ it will be asked, ‘should not the institutions that

train men for the ministry of the churches be in close contact with the churches?' Assuredly. But the relation should be, as the President of one of our oldest seminaries has recently defined it, "a partnership." "As a matter of fact, neither the church nor the seminary is the creature of the other. Neither one is likely to continue to exist in continued power and efficiency without the other. They are mutually indispensable peers and allies."⁹ It is disastrous for a theological school to be under the control of the churches. It is equally disastrous for it to be alienated from the churches. Affiliation with the university is no reason whatever for separation from the churches. It should serve rather to bring the churches and universities nearer together, to their mutual profit.

To sum up: The honorable place which theology has held in the history of the university raises a strong presumption that in some form it deserves a permanent and not unworthy place in the university of today and of the future. Institutions may well alter, enlarge, revise, their objects and methods—otherwise they would be dead, not living bodies—but to abandon completely their original subjects of study not only breaks the continuity of development, but suggests the loss of the originating purpose itself. In the case of the university, this constitutive idea seems to have been to give thoro and scientific study to what was conceived to be the main interest of human society—religion. Granted that this issue was somewhat narrowly conceived, and that, in the course of natural development, other interests and purposes rightly claimed an ever-increasing place in the university field, that hardly warrants the ousting of the original occupant. The form and character of the theology must, of course, advance and the university itself should lead that advance; the name of the science itself may be changed, but the study of such subjects as Fichte and Hegel taught at the University of Jena, and Schliermacher and Pfleiderer at Berlin, and Caird and Green at Oxford, and Westcott and Lightfoot at Cambridge,

⁹ *Report of the National Council of Congregational Churches, 1910*, p. 116.

can hardly pass out of the university and have it remain in the highest sense a university.

No subject, however, can maintain its place in the university simply upon the strength of precedent and tradition. Theological science must be able to justify itself as posset of a deep and genuine human interest and value. That interest and value would be indubitable were it not that a burlesque of theology, a sort of *theologism*, has been substituted in the popular mind for theology itself and created a prejudice against it. What is theology? It is simply our thought of ultimate reality. Put in simplest terms, it is our answer to the questions: What are we? What are we here for? What is truth, life, freedom, faith, God? Every man has a theology of some sort. It matters not a little whether it be, in the language of Spencer's definition of evolution, an indefinite, incoherent, homogeneity, or a definite, coherent heterogeneity; whether it be blank confusion, or a set of inherited notions, or a body of rational and working convictions.

As for the interest of the subject, it is hardly conceivable that man, so long as he remains man, will fail to be interested in the ultimate problems of his existence. There is, to be sure, a singular apathy upon these subjects at the present time, but it is difficult to think that this is more than a temporary weariness, a sort of recess hour in the great, unfinished, and on the whole educative, task of finding our bearings on this great sea of life. Some minds are always at this task, and the rest will sooner or later grow tired of play and turn to it again. For no man who has come to himself imagines that we are here simply to get a livelihood, to gain or to govern, to exploit continents or build airships or construct canals. These things are all in the day's work and play, but they do not touch the real heart of life, where our deepest interests lie.

It behooves those who cherish the ideal to do their utmost to see that the study of the ultimate truths which lie at the foundation of the spiritual life, in the interest of which the parent universities were founded, which have been the

source of inner power and progress, and in the furtherance of which the universities have hitherto had so honorable a part, are not lost to sight amid the confusion of the more immediate and robust, tho not more vital, interests that are claiming more and more room in our eager modern life.

JOHN WRIGHT BUCKHAM

PACIFIC THEOLOGICAL SEMINARY
BERKELEY, CALIF.

V

METHODS OF ASCERTAINING AND APPORTIONING COST OF INSTRUCTION IN UNIVERSITIES¹

We have all been asked at various times what is the average expense of educating our students; and we have seldom been able to give a satisfactory answer. We can tell approximately how much it costs to run the university as a whole. We can say, with somewhat less degree of accuracy, how much it costs to run each of the different departments. But when we try to determine how much of this cost is for instruction and how much for research, or which of the different elements are directly chargeable to the presence of students and which are general or fixed charges independent of the numbers of the student body, we find that we have few data and still fewer principles on which to base a reply.

With a view of ascertaining what had been done either to collect cost statistics or to prepare the way for their intelligent use, a schedule of questions was sent to the different members of the Association. I shall take the liberty of reading a portion of this schedule of questions, because they show in concrete form some of the difficulties that lie before us.

a. Which of the expenditures of your institution are considered part of the cost of education of the student and which, if any, are regarded as "indirect" or "overhead" charges, not to be thus apportioned?

b. Do you count the whole salary of your teaching staff as cost of education, or do you set aside part as cost of research? In the latter case, on what principle do you make the division?

c. In estimating the expense of education, do you use as a unit the student, or the hour of class-room work, or some other unit? In other words, do you divide the total cost of a department by the number of students enrolled in that department, in order to get the average expense per student; or do you divide the total cost by the number of hours of instruction given, in order to

¹ A paper read at the meeting of the Association of American Universities, Philadelphia, Pa., November 8, 1912.

get the expense per hour, and make up the totals for the several students on the basis of hours of instruction received?

d. Have you found any satisfactory means of differentiating the cost of instruction of those students who take large amounts of laboratory work and small amounts of class-room work from that of other students in the same department?

From the replies to these questions it appeared that nine of the members of the Association—Catholic, Columbia, Johns Hopkins, Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska—had made no attempt to ascertain and apportion costs; and so far as formal action is concerned, the same thing may fairly be said of Cornell, Leland Stanford, and Michigan. Of the ten universities that remain, two—Wisconsin and Pennsylvania—have made some progress in the classification of their expenses but have not attempted to apportion them among the students. Four—Clark, Indiana, Princeton and Virginia—have from time to time made attempts to apportion the per capita cost among the students, but without adequate differentiation or classification of expenditures. The remaining four—California, Chicago, Harvard and Yale—have made somewhat more serious efforts to deal with the problem; but even these four are far from having achieved any definitive results or from laying down any general principles which can guide us in its solution.

California, thru its Professor of Finance and Statistics, Dr. Plehn, has made a careful estimate of the average annual cost to the University occasioned by the presence of the students. In reaching this result, Professor Plehn has separated, with some care, the general expenses of administration and of research from the specific expenses chargeable to instruction; but he has not gone into a detailed study of the different costs for students in the different departments. His result is simply a general average for the University. Chicago has taken the whole problem roughly for its own information, and undoubtedly has interesting data in hand; but it has not published its results nor has it gone into any of the difficult problems of apportionment. Its motto appears to have been like that of the

theologian expounding Scripture to his class, who said, "This text contains an undoubted difficulty. Let us face it boldly and pass on to the next verse." Yale has used pretty nearly the same methods as Chicago, and has published a general estimate of per capita cost in its Treasurer's Report; but the statistical units are all too large and the results correspondingly unsatisfactory. Harvard has made elaborate and excellent preparations for the collection of data, and will soon be in a position to know with a good deal of accuracy the relative expense of different courses and different kinds of teaching; but the Harvard office has apparently not faced, and has certainly not settled, some of the chief difficulties which will arise when it begins to use the data thus collected in connection with any but the narrowest problems.

With so few data before us for purposes of comparison, and with those that we have so unsatisfactory, I shall not try to determine what is the actual cost of conducting different departments or of instructing students in different lines. I shall content myself with indicating some of the conditions which govern the solution of our problems and some of the rules which should guide us in the gathering and grouping of statistics for that purpose. That we must collect some such statistics and do it soon is, I think, a foregone conclusion. I believe that the business of collegiate education is, as a whole, economically and efficiently conducted, but we can make it still more efficient and economical by a well arranged system of cost accounting.

Elements to be included in total cost

The total cost of running a university is ordinarily assumed to be represented by its annual current expenditure—salaries, instruction, property, etc.; excluding, of course, all expenditures for the purchase of real estate and the construction of permanent buildings. But the total cost is really somewhat greater than this. It should include a charge for interest and depreciation of buildings used for educational purposes.

There are two reasons why these charges have not been included in the past. Many universities, particularly in the East, have found it difficult to place a valuation on their buildings and other parts of their fixt educational plant. Harvard has at times definitely avowed the policy of treating buildings given to the University for educational purposes as having no commercial value. This is a convenient position to take when a state legislature tries to tax an educational institution—a difficulty which some of us feel in the East and from which our Western brethren are happily exempt. This policy also undoubtedly tends to simplify university bookkeeping. Another reason why the value of plant has been ignored in estimating the cost of university education is that the interest and depreciation on its buildings is not an expense properly chargeable to the student. Interest and depreciation runs on whether there are five students or five thousand in attendance. If we were to assume that the cost of a university and the aggregate costs chargeable to the different students were identical, we should be forced to omit interest and depreciation from our list of current charges. But if we recognize frankly, as we should, that the total or aggregate cost is greater than the costs which can be apportioned to the several students—in other words, that there is in the accounting of any university a large amount of undistributed overhead charges—we are justified in including interest and depreciation of educational plant in the total expense.

For this purpose the land and buildings should be entered upon the books of the university at cost, as nearly as that cost can be ascertained. Our policy should be the same whether the buildings are given by a private donor, paid for by public appropriation, or built out of savings from current income. If the land is a gift it should be entered at its appraised value at the time of acquirement. Interest should be counted at the lowest current rates on long-time investment. The amount chargeable to depreciation will differ with the character of the structures. On permanent buildings it seems probable that three-

quarters of one per cent annually will be enough. It need hardly be said that this depreciation charge is not intended as a fund to meet current repairs, tho there are times when it may properly be drawn upon for extraordinary improvements that represent an addition to the original character of the plant.²

Elements not necessarily included in total cost

Should the interest, maintenance, and administration of dormitory property be charged as a university cost? This is a question which it is difficult to answer and on which there appears to be no uniformity of procedure. We can either count all these charges as an expense of the school or department administering the dormitory, and treat the rental of the rooms as income for that department; or we can omit dormitories altogether from our expense account (except in those rare cases where their operation produces a deficit), and simply enter the net rental after deducting interest, maintenance, and administration in the income column. As a matter of principle I believe the latter to be the more satisfactory method. The chief theoretical objection urged against it is that the dormitory life is an essential part of the college education, and that the cost of providing these opportunities is therefore in strictness an educational cost. It is also urged that in many of our institutions certain rooms in the dormitories are used for recitations, lectures, and other work which is strictly educational. The latter difficulty is one which is easily overcome. The standard of rental for dormitory space is usually so well fixed that the department which occupies one-quarter of the dormitory for lecture rooms knows pretty well how much should be charged for this

² The effect of charging interest will be a statistical rather than a financial one; that is, it will affect our estimates of cost, but will not alter the amount of available revenue. A depreciation charge will affect the latter as well as the former; but if it can be drawn upon from time to time for extraordinary repairs and improvements, it will not diminish the real income used for educational purposes. It will simply have the effect of spreading the charge for improvements over a longer period.

upon the books as an educational expense. The other difficulty is more fundamental and may well give rise to some difference of opinion and of procedure among different colleges and universities.

What has been said with regard to dormitories applies to dining-halls and other non-educational institutions connected with a university so far as they undertake to be self-supporting. If they are not self-supporting, as in the case of a gymnasium or an infirmary, which is habitually operated at a large deficit, this deficit clearly represents a cost of education.

Whether the money expended by a university in scholarships and prizes should be treated as part of the total cost of education is a matter on which there is room for difference of opinion. In making comparisons between different universities or different departments of the same university, it is obviously both unfair and misleading to count scholarships paid to students as a cost. If, however, we look at our universities as a whole on the one side and the public as a whole on the other, scholarships, whether endowed or bestowed out of university income, are an expense connected with the maintenance of the institution. I incline to believe that the errors of statistical inference which result from including scholarships as an educational expense will ultimately prove to be so great that we shall eliminate them from the general account, and shall treat scholarship funds as we treat dormitory investments, regarding them as things administered by the university as an incident, rather than as a direct and immediate part of the work before us.

Separation of general and departmental costs

In many of our institutions the different schools grew up separately and their fusion into a real university was a subsequent matter. The consequence is that the separation of accounts of our law schools and our medical schools, our colleges of arts and our colleges of science, is a pretty thoro one and the principles governing this matter

are well understood. A particularly good conspectus of such departmental separation, arranged on the lines suggested by the Carnegie Foundation, is seen in the report of the receipts and expenditures of the University of Wisconsin of June 1, 1912. It should be noted, however, that the expenses of a given faculty, however carefully computed, seldom cover the total expense of conducting such a department in any well ordered university. The general administrative offices of the president, secretary, and treasurer render specific services to the departments which are of much financial importance and which the departments would have to purchase with their own departmental income unless they were furnished—and as a rule more efficiently and economically furnished—by the university as a whole.

Within each faculty or school most of our American institutions have comparatively little classification and differentiation of expenditures. The case is exceptional where a college can even guess how much it spends for the department of physics or for the department of English, or for any other of the large groups of courses of instruction. It knows what it pays for salaries in each of these groups; it may possibly know what it pays for supply accounts; but it does not know the cost of these several departments in the way of building space or in a dozen other indirect matters of financial consequence. When Mr. Cooke made his investigation on Academic and Industrial Efficiency for the Carnegie Foundation he had to gather pretty much all these data for himself. The Harvard statistical blank, already alluded to, constitutes, as far as I know, the first systematic effort of a large university to deal with this problem thoroly.

Apportionment of costs

Thus far we have taken very little account of what is the fundamental question in almost every cost analysis: Which of the expenses of a university can be assigned to particular classes, particular departments, and particular

students, and which are to be treated as general expenses not to be thus apportioned?

The tendency of all inexperienced statisticians and of some experienced ones is to divide everything on what they call a "flat" basis, which usually means a purely arbitrary one. The difference between good and bad statistical work is largely due to wisdom or unwisdom in drawing the line between the specific cost to be charged to a particular piece of work and the overhead charge which is simply to be regarded as part of the general expense of the institution as a whole. The exact line of this separation will depend upon the kind of question we are asking and the kind of use we intend to make of our statistics.

There are three different questions involved in our cost accounting, which are often confused in the public mind:

1. We may wish to find whether the different parts of our work are being managed efficiently and economically.
2. We may wish to find whether a given line of teaching and investigation is worth undertaking.
3. We may wish to find what it costs to teach our students, as a body, or in particular lines.

The first of these questions is the one which was investigated by Mr. Cooke in the pamphlet already alluded to. It does not appear to me to be the line of inquiry which we should place in the foreground at present. Mr. Cooke's work was able and suggestive, but I doubt whether it had a value at all commensurate with the pains given to it. It was based on the fundamental fallacy that the productivity of a professor could be measured by the quantity of his intellectual output, and that the quality of output was a thing that could be neglected. I remember a story of a man who proposed in a church meeting that instead of giving the minister a salary they should pay him twenty dollars for every new member that joined the church; and he found it very difficult to see why the other members of the congregation all laughed. He said he thought that it was simply applying common sense business methods to a line of industry that was running down for want of

them. But there is an old rule of common sense business, somewhat forgotten in these days of the efficiency expert, that you should not pay by the piece unless you have a fairly determinate standard of quality which the inspector can pass as good or reject as bad. Under these circumstances I believe that the application of the quantitative method to academic efficiency is at present somewhat limited. We can use it in comparing the work of different men engaged in elementary teaching under somewhat similar conditions. Beyond this it is dangerous. The two men who really did the most for Yale in the generation just past, William Dwight Whitney and Willard Gibbs, would have been found sadly deficient if judged by Mr. Cooke's standards.

The second and third questions seem to me to be the ones of practical importance. Harvard is taking up the second question and attempting to ascertain comparative costs of different departments and different courses as a whole. I shall deal with the third, and try to suggest some ideas which will help us in determining the actual cost of instruction of individual students in the different departments or courses.

Expenses chargeable to the students

The administrative expenses of a department—dean's and registrar's offices and sub-treasury if there is one—may all be divided among the students regularly registered in the department as a per capita charge. Of course some students make the dean's office twice as much trouble as other students; but these variations are not of a character that we can well take into account, and do not prevent our apportionment from being a true average instead of a mere quotient.

To these administrative charges on behalf of the department must be added a share of the general expenses of university administration. What that share should be is an extremely difficult question. No general answer can be given because the distribution of functions between the

central office and the dean's office is not the same in any two universities with which I am familiar. Under the conditions which exist at Yale I think it is fair to say that about two-thirds of the general expenses of administration are due to the need of taking charge of the students and should be apportioned among the faculties or schools pro rata in proportion to the numbers of students registered, while one-third represents general services rendered to the graduates, the outside public, or the cause of learning, which can not be properly distributed. (In all this I am assuming that the expenses of general university administration are separate from the special expenses of publication and from the specific aid given to different lines of outside research. Relatively few of these last items can properly be apportioned or assigned to the students of any department.)

It has been commonly supposed that all departmental salaries paid to the teaching force represent cost of instruction and should be divided per capita among the students. Personally I believe this to be an error. But I am far from being able to say exactly how we should draw the line of division. At Yale we are tentatively counting all excess of professors' salaries above the minimum figure as representing something besides work of departmental instruction. But the amount assigned to research by this method is altogether too small. I incline to think that we should take the ground that the standard assistant professor's salary on his second term of appointment, twenty-five hundred dollars, represents what we pay for good teaching, and that the man who gets more than this gets it on account of the indirect services that he renders to the university and to the individual students thereof, rather than the amount that is paid him as a schoolmaster. When the Harvard plan of accounting has become more general I believe that we shall not try to prorate salaries for instruction among all the students in a school, but shall simply apportion the cost of each particular course to the students on the basis of the hours of instruction received.

Of course there will be professors in institutions connected with a university who are almost entirely occupied in research and whose salaries should not be charged to instruction at all. These are exceptional cases, and must be dealt with exceptionally.

A proper share of interest, maintenance, and supply charges on buildings used for general administration, whether by the university or the school, is assignable to the cost of instruction of the students as a body; and there is probably no great error in distributing the costs of lecture halls and recitation rooms in the same way. But the expenses of laboratories can not properly be divided among the students of the whole school per capita. All physics laboratory expenses should be assigned to the students of physics; all geological laboratory expenses to the students of geology. In this assignment we should use the student-hour as a unit; that is, we should divide the total laboratory expense, so far as it is chargeable to a department, by the number of hours of instruction given to students in that laboratory, and then charge each student with the instruction received.

The amount spent by the departments for scholarship aid and other forms of student remuneration should not be included in the cost of education. It is possible that it is part of the total expense as between the university and the public. It can not, I think, properly be considered as part of the expense of teaching the students. Nor should dormitory expenses be included. If dormitory and dining-hall accounts are separated from the general account of the university, so that we deal only with the net income or at most with a very small deficit from these institutions, the question before us will be much simplified.

The subject is so vast and its ramifications so numerous that I have purposely stated these last results somewhat dogmatically, putting in definite shape things that are perhaps not wholly certain in my own mind. I have done this with a view of giving concrete propositions which will serve as a starting point for discussion; and I trust that

what I have said will be taken in that sense. One thing only am I sure of; and that is that the problem of university cost is one whose complexity and difficulty make the fight for railroad cost analysis, in which I was engaged a quarter of a century ago, seem like child's play by comparison.

ARTHUR T. HADLEY

YALE UNIVERSITY

VI

THE ROOSEVELT PROFESSOR AND THE HARVARD EXCHANGE PROFESSOR AT THE UNI- VERSITY OF BERLIN¹

The formal installation of Professor Sloane and Professor Minot, as Exchange Professors at the University of Berlin for the current academic year, took place on October 31, in the presence of the German Emperor and Empress, in the new Aula of the University. The Rector, Professor Graf von Baudissin, delivered the following address of welcome:

Your Imperial and Royal Majesties!

Your Majesty has agreed that I, as the representative of this University, should at this time and in this place deliver the first and formal words of greeting to our American guests and colleagues. Before I do this, however, I can not refrain from expressing to Your Majesties our most submissive and respectful gratitude for your personal appearance upon this occasion. By your appearance you do our guests, and thru them as on former similar occasions the entire American people, a great honor. But our own University is also permitted to participate in this honor. The plan of exchange-professorships, called into being at the instigation of Your Majesty, is intended to further the welfare of our University. The complete feasibility of the idea has, in the series of years just gone, been irrefutably demonstrated and the peaceful and intelligent relations between Germany and America have been greatly strengthened. And we have now concrete reasons for expecting even greater good from this plan in the future.

Your Majesty will now most graciously permit me to

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introduce our American colleagues, Professor Sloane of Columbia University, the present holder of the Roosevelt-Professorship, who represents in this post no one university and therefore is the representative, to a certain extent, of American universities in general, and Professor Minot, of Harvard University, which, by reason of its age, occupies a position of exceptional honor among universities. But both of you received a large share of your scientific training in Germany, of which fact we Germans are duly proud. You, Professor Sloane, received your doctor's degree from a German university. In your younger years you stood in close personal contact with that man who possess such a rare knowledge of the common scientific and human interests of Germany and America, that distinguished historian among diplomatists, the man whom the German people have never forgotten—Bancroft. And you, Professor Minot, wrote your first scientific treatise on German soil and under German inspiration. But you have, at the same time, international relations that extend beyond Germany. You received your scientific training not only in your native land and not only in Germany but also in France. And you again, Professor Sloane, showed likewise international interests by your assistance at the establishment of the Olympic games, by which you have tried to unite the cultured youth of all lands in a bond of peaceful rivalry, hoping that thereby the appreciation of peace may be awakened in future generations, and that the peace that we have may be preserved.

It is our duty, however, to call to mind especially the scientific accomplishments of our American colleagues. We honor in you, Professor Sloane, the breadth of your historical interest and activity. Starting out from philology with special reference to classical antiquity, you turned your attention later, without entirely forsaking your Humanistic interests, to the history of modern times, and in comprehensive delineations you have set forth the periods of the revolution in France and in America.

You, Professor Minot, have written in the field of medicine:

with special reference to biology works of enduring value. You have made real contributions to our knowledge of histology and embryology. In your writings, especially in your *Problem of age, growth and death*, you touch upon those questions that concern us all—the questions that pertain to the ultimate basis of human life.

We hope that our students, and we ourselves, will receive from both of you fruitful inspiration along the lines of science and life. I welcome both of you most cordially and extend now the privileges of the floor, Professor Sloane, to you.

Professor Sloane delivered the following address:

Your Imperial and Royal Majesties! Your Royal Highness!
My most distinguished Auditors!

The stranger who studies the history of this great University has the feeling that there have been two distinct periods of especial glory in its development: The period of its founding at the beginning of the nineteenth century, when a new Prussia arose, and the period of especial prosperity during the years 1866–1880, when a new Germany arose. But the native and the initiated are aware of the uninterrupted and perpetual progress in the course of this glorious institution. It is to me a source of modest self-consciousness that I was permitted to participate, as a student, in its development during the second period, and that I now, as a guest, am allowed to study at close range the magnificent growth of recent years. As an alumnus of Columbia College, and as an incipient college instructor with four years' experience, I was matriculated at this University in 1872. Gneist, the Rector at that time, welcomed me cordially. And for four years I heard lectures on various topics from these very same benches. And now, hospitably and heartily received, I am to lecture for a time as Professor in these same halls. My heart beats joyfully and jubilantly at the outlook, altho the task, for one who was never bilingual, will not be easy.

Before I discuss the general theme on which I shall lecture during this semester, I should like to recall very

briefly the general impression that my student days in Berlin made upon me. This University was in a remarkable degree the very embodiment of the new, the coming, the already distinctly felt German spirit. That the university of a country represents the archetype of the soul of the people of this country has never been more truly and emphatically manifested than right here. So long as I live I shall never forget the impression which this University, the first in Germany, made upon me. It was not then wholly clear to me, but I have since been convinced that the spirit, the temperament of the German people as a whole, is best brought out in its universities, and especially in this one. It was positively inspiring to see how, under the influence of the thinkers and poets and investigators and idealists of the immediately preceding period of gloom, the popular spirit of united Germany set about its new task. It was also inspiring to take the small part in this new movement allotted to the foreign student as he works in his study or sits at the feet of his teacher in the auditorium. It was a step forward in the life of a people unprecedented not only in Germany but in the whole civilized world. Since that time a sacred duty devolves upon anyone who was then present as a student to map out and carry out with all his might plans for a better mutual understanding between your country and mine.

Therefore, I begin these lectures with the ardent wish that I may hereby be enabled to contribute my mite toward the fulfilment of this peculiar obligation.

Bearing this in mind, I have chosen as my theme *Das Partei-System von Amerika*. I did this because in Germany this system is but slightly understood and its importance vastly underestimated. I especially desire to prove that the development of the party system, as it has worked out in the course of time, was inevitable, that the system is peculiar to our Union and is not to be judged from the standpoint of European parties, and finally I wish to censure the abuse of party system and to emphasize its advantages. Parties, as they exist in Great Britain, are totally unknown

to the American, and as they exist on the European Continent, even in Germany, absolutely inconceivable. After having studied German politics for years, at a distance to be sure but always with a sympathetic interest, I am inclined to believe, that, with respect to political parties, the German, of all people, has the most erroneous conception of the American. The word "party" is common to both languages. But the thing which the word connotes in one country is antipodal to that which it connotes in the other country.

In his *Lehre von den politischen Parteien*, Röhmer rightly contends that there must be four parties: Reactionary, Conservative, Liberal, Radical. These four parties are to be found in all countries, America included. In our case, however, they are not independent parties, but sections of the two main parties. Within the last eighty years, that is, since the sprouting of the real seed of partyism, many of our prominent statesmen have tried to form Conservative and Liberal parties. In vain! It is of course thinkable that such parties could have been formed within each individual state, but in the Union as a whole, never. The national parties, whatever they may be called, were always, are now, and will for sometime continue to remain the same—the one federalistic, the other nationalistic. At the present, and indeed since 1850, the first is called the Democratic Party, the second the Republican Party. The one insists upon a strict interpretation of the national Constitution, the other upon a liberal interpretation.

In the narrower sense of the word, this document is not really a constitution, and still less, as many of my countrymen believe, a letter of grace from the sovereign people, but principally an unrepealable treaty, which, in the course of time, has created a Republic of forty-eight states. Altho this Republic has developed to such an extent—and it has developed with *Blut und Eisen*—that it is now a firm and fixt Union, there nevertheless exists, more or less, among the Democrats, the old idea of states' rights, while the new idea of the centralization of power is prominent

among the Republicans. The four groups set up by Röhrmer are to be found in both political camps, they struggle vigorously with one another in the party conventions, form at times, as in the case of the present Presidential election, a so-called third party, and have every now and then threatened to overthrow the old system. It still remains, however, intact and has withstood even more vigorous and gruesome crises. The boundary between social and political questions is very hard to determine. One can almost say, however, that in America this boundary is fairly well established within those particular movements of the party mechanism that lie just beyond the pale of legality. And this affords a valuable safety-valve for the aberrations of the body politic.

An attempt will also be made in these lectures to explain historically just how and when national and interstate politics became so important that they completely overshadowed city and even state politics. Within the various political and administrative sections of the entire country, even of the smallest districts and wards, almost every question is viewed from the standpoint of the national parties and in their interests. Many of us find such a procedure not only laughable, but also dangerous, for after all local politics are purely a matter of business and should be attended to without political excitement. This view is so generally held, and the results of the system in vogue are so pernicious, that in many cities and towns an attempt has been made to introduce the administrative committee. From three to five reliable men are chosen whose duty it is to look after the public affairs with the same economy, fidelity and efficiency that they exercise in their private affairs. Economically these attempts have been highly successful.

But in this way the great mass of the people are deprived of their necessary political training, and in consequence lose interest in the right of franchise and public welfare. In some of the most admirably regulated localities this has happened, after a short trial, to such an extent, that there

is already some talk about making the franchise obligatory. Of the many evidences of weakness and contradiction in the political life in America, this is one example. And it is at the same time a warning against superficial criticism. The picture has two sides. Efficiency and economy are highly admirable qualities in public life. Lack of political ability and interest cause, according to our experience in America, the worst sort of social unrest and discontent, while high salary, physical comfort and prosperity among the working class have proved absolutely futile as a remedy. It is this sort of experiences that we wish to study in these lectures.

In my opinion, however, the most interesting result of our American party system has been the general impartiality of our politics produced by this very party system, and which from the beginning have had an uninterrupted identity. The development of political life in America fell, unfortunately, in the time of visionary and overdrawn romanticism. The new Republic was greeted by the dreamers of Europe as a sort of human Paradise, a Utopia. The founders of America and the British colonists were looked upon as model men from whose enlightened brain and unselfish soul a model state had arisen. The first emigrants after the Revolutionary War were almost without exception idealists who thought that they had found here a refuge from all those things that tend to check and restrain self-development. Their disappointment was by no means slight and yet they were not entirely in a position to proclaim their disappointment to those who had staid behind in their native land.

That of which they immediately became aware, I shall now attempt to describe. The first Americans were not very different from the other Europeans, they possessed in a high degree the characteristics of the civilized world at that time. They were doughty farmers, seamen, merchants, mechanics, they knew how to avail themselves of the treasures of the soil, of the mountains and of trade. They were skilful, enterprising explorers of the wilderness,

they were thirsting for material welfare, they were hunting for the best market for their products. Unselfish they were not. There were all sorts of social strata, and the struggle between the various interests in the United States was just as intense as in the colonies. The latter were distrustful of one another and hostilely inclined, and so were the states. Industry and trade were in conflict with the agrarians, the right of franchise was limited, one ruling class dominated. The people in general were eager for war, as was at that time the whole world, and greedy after power, glory and position among the great powers of the earth. In short, the inhabitants of the United States had established no Utopia, but a new European state with all the characteristics belonging thereto.

What lay in the root has remained in the tree. We are perhaps not yet mature, but much has happened within the last century. Europe has given us a great deal. It has given us, first of all, millions of its sturdy, native children. It has also given us theories of which we at first knew nothing. These theories belong principally to the realm of civics: Nationalism, Imperialism, Equality. These ideas could possibly have been best handled by a ruling class. But the ever-rising wave of Democracy did not see fit to stand for any such thing and has consequently appropriated all three. These theories have not remained dead laws in Democracy's hands; in order to harmonize them with the existing welfare the existing parties have been formed. These parties have done their work thoroly, altho not always in a dignified and logical fashion. Both are nationalistic, the one in a federalistic, the other in a centralizing sense. Both are imperialistic, the one has brought about territorial expansion only on the American Continent, the other was and is prepared for the extension of a system of government known as American over non-adjacent territories in the Western Hemisphere. In short, both are prepared for world politics, the one, however, in a very limited way.

It is an irrefutable fact that the word "equality" has

taken on a mysterious, even sacrosanct meaning. The doctrine of equality is the keystone of modern law-making, especially of all public and international law. And yet all humanity is striving with all its might for inequality, for personal, social, national supremacy. Intelligent Americans are of the opinion that this struggle of conflicting forces will best be fought out in party life, or in social life with the least possible intrusion of government. Custom means much in the stability of society: the sanctioned power, force, so-called liberty under the law. Both sorts of limitation have the least pernicious effect in the realm of party discipline that stands beyond the pale of the law, and the right to overthrow the appointed power finds abundant opportunity in those quarters where this discipline can do no harm to the sound conservatism of government, that conservatism that constitutes the foundation of all order. The solution of the question as to what constitutes "equality," not simply an intellectual but also a practical solution, is one of the many problems, and by no means the least important, that is concerning our American parties at the present time. It is our purpose to explain how, genetically and theoretically, these newly awakened powers of Imperialism, Democracy and Equality will possibly influence the political movement of America. What has happened with constitutions, nationalism and representative democracy should throw some light on what will happen with the expanded Nationalism, Imperialism, with the radical Democracy of the masses, and with the rigid limitations of unbridled freedom, which up to the present time have been maintained because of respect and reverence for rigid constitutions.

A deeply rooted characteristic of the American temperament, one which explains our actions and activities, is our attitude toward tradition and theory. We are not conscious of the hypocrisy of now holding fast to the form of a principle, and now letting go of it, provided the preservation of our national life and the public welfare urgently demand it. The danger of going too far in this respect is manifest,

yet public opinion has thus far never failed to punish, at the polls, the party guilty of dishonesty in this respect, and to deprive it of power for the succeeding administration. A free and conservative development is thereby safely assured. If the anchor no longer holds, a new anchorage must be sought, otherwise national identity is destroyed by revolution.

It is not pleasant to watch the actions of the party system from the side lines; it is still less pleasant to participate in them. No modern ship, not even the most magnificent transatlantic liner (and still less a dreadnaught), corresponds to our ideal of beauty. Such ships are desperately complicated, in unstable equilibrium, and in need of a bold, professional pilot. Theoretically, it would seem impossible for them to work. But they do work, smoothly, practically, magnificently. At least in this respect a parallel can be drawn between the sea-faring monster and the Leviathan of the state. Never in the history of the world have the great majority of civilized people been morally so high, intellectually so wide awake and physically so sound as they are in the great imperialistic Empires of today. And I shall try with all my strength, modestly to prove that the same is true of my fellow-citizens in my native land.

Professor Charles Sedgwick Minot, of Harvard, then delivered the following lecture:

Your Imperial and Royal Majesty! My most distinguished Auditors!

The noble wish of Your Majesty, to bring about a more active relation between Germany and America, led to the idea of the exchange of professors, an idea which has already proved to be an effective means of furthering science and of promoting a friendly relationship between these two nations. That the plan is looked upon with great favor, is evident from the fact that it has already been extended to other countries, and that they too have been brought in closer touch one with another. It is with gratitude that we recognize that the happy idea of Your Majesty has gained cosmopolitan significance.

To His Excellency, the Minister of Education, and to His Magnificence, the Rector of this University, I bring, as the present representative of Harvard, greetings from the oldest university of the United States to the greatest and most magnificent university of the world—may she flourish forever, may she maintain her towering position in the days to come! The culture of a country can best be measured by its universities. Those far-seeing councillors, who contributed to the founding of this University, saw even then in the university the chief source of power and culture of the people.

In the most eminent circles in Germany extreme importance is attached to the Exchange Professorship. It is viewed much more seriously in these circles than it is among intelligent laymen. I hope to measure up to this lofty ideal by looking upon myself as the representative of American science whose duty it is to make German scholars more familiar with the scientific work done in America. I do this with the feeling, not that our scientific work is better than yours, but with the feeling that it is different from yours and that, owing to its permanent value, it deserves to be better known by you. I shall, therefore, following the suggestion of my colleagues of this University, devote my time in my main lectures to a description of the investigations and discoveries made by my American colleagues in the last ten years. The discoveries in question, however, are far too numerous for me to consider them all.

I shall take up first the results of American investigation in the field of anatomy and evolution. Some of the discoveries made in this field are of fundamental importance.

For example: The conception of cytomorphosis, the fundamental law of the transformation of the cell. This field is already being well worked in America. And there are other fields of investigation that are being covered almost exclusively by American scientists. Among others, the following: The origin of sex—a very old question, the solution of which seems at last possible; the development of the lymphatic system, with which the fundamental

problem of the origin of organic structure in general is so closely connected; the relation of the nerves to the brain, which our neurologists, after many careful analyses, have succeeded in determining, and by which our knowledge of the structure of the brain is vastly increased. But I hope to do a great deal more than simply give my auditors the results of our scientific activities. Aside from describing them, I hope to tell you a good deal about the men who derived them, and the institutions in which they were derived. And from this picture in its totality, you will be able, I hope, to measure and to appreciate what has been done and the men who did it.

For the public, non-technical lecture which I am to give at the University, I have chosen the subject *Der Mensch in seiner Stellung in der Natur*. Man will be treated from the standpoint of the natural scientist, that is to say, the steps in his development and the peculiarity of his structure in connection with his adaptation to living conditions will be treated. I shall concern myself only casually with the phylogenetic origin of man and with ethnography. By a study of the abundant material from this unusual standpoint our interest will be stimulated and competition with other lectures on cognate subjects will be happily avoided.

The present occasion lends itself well to a general portrayal of the scientific situation in America. And I avail myself of this opportunity so that you may get a clearer understanding of the professional situation in our field on the other side of the sea. For our immediate purpose, three periods in scientific research can be sharply differentiated. That of the colleges, that of the universities, that of the technical institutes.

The college period lasted until about 1870. Modelled after its English prototype, the American college aims at general, higher culture and lays no stress upon the training of specialists. Our colleges can not be compared directly with the German universities.

The educational situation in the colonies of the seven-

teenth century left, of course, almost everything to be desired. And yet the colonists began quite early to concern themselves with the problems of higher education. Massachusetts was settled in 1620, Harvard College was founded in 1636. And since then the colleges have become very numerous and are very largely attended. America has, therefore, at the present a large class of cultured people that play the leading rôle in our public life. It is from this college, cultured class that the great majority of leaders in all callings come; it is from this same class that all public enterprises, including scientific foundations, derive their main support.

The colleges concerned themselves but little with the training of investigators. There were nevertheless, especially in the nineteenth century, a number of great scholars who had for the most part trained themselves. I need only mention Bancroft and Lowell, Dana and Hall, Rush and Dalton, Leidy and Wyman, Young and Asa Gray. But all this has changed! The number of American investigators will soon be as large as that in Germany—and these scholars will work under peculiarly favorable circumstances! The improvement began with the appearance in America of Louis Agassiz, that Swiss naturalist trained in Germany. Agassiz was one of the most ingenious men of the nineteenth century. He managed to awaken in America a great interest in investigation along the lines of natural science, an interest which has not simply held its own, but which has ever continued to grow. When he founded the Museum of Comparative Anatomy at Harvard in 1859, there were those who looked upon him as a dreamer, as a man suffering from megalomania. But his dreams have been realized, and the Agassiz Museum has not only taken on a world-wide significance, it has served also as a model for many other scientific institutes.

The second period, that of the universities, began in the seventies of the previous century, when two prominent intellectual leaders began to build up two universities that are now the peers of European universities. These leaders

were President Eliot, of Harvard University in Cambridge-Boston, and President Gilman, of Johns Hopkins University in Baltimore. They performed their difficult task with uncommon success. They attained their goal by establishing and developing post-graduate schools, the purpose of which was to lead students on, somewhat after the fashion of the seminars of the German universities, to independent work. Since that time other real universities have arisen, but these have thus far been very unevenly developed. These latter universities look upon themselves as children that in years to come will most assuredly grow. It is entirely possible that we shall have within a few years more than fifty well developed universities in the United States. The beginner, who wishes to become a natural scientist, can now enjoy the necessary training in America. I should still advise him, however, to do at least a part of his work in Germany.

The third period, that of the technical institutes, does not have such a definite beginning, since these institutes arose very slowly. And yet we can say that this period begins with the present century. The majority of these institutes are connected with universities—in the last decade laboratories unsurpassed in equipment have been built in a number of places. The teachers who work in them know that it is absolutely necessary for them to do some sort of valuable investigation if they are ever to receive recognition in their profession. At the same time several independent institutes for research have been established. I mention the three colossal museums of natural history in New York, Chicago, and Pittsburgh, the Rockefeller Institute for medical research, the foundation for the investigation of cancer, the numerous special laboratories of the Carnegie Institute at Washington, the Wistar Institute at Philadelphia, the Marine Biological Laboratory at Woods Hole, and so on. Opportunity and means are truly not lacking!

We also have splendidly endowed and magnificently equipped libraries that are much used—in these libraries

it is really possible to get at the books, quickly, easily and always! And they are being improved daily.

There are two peculiarly American characteristics that further the spirit of scientific investigation: The enterprising habit, and the hopeful surroundings. These characteristics we owe to our colonial development.

The United States arose out of thirteen independent colonies. The original colonists found limitless forests everywhere. Each one had to look out for himself, each one had to do independently anything that was necessary for the creation of a new civilization. Each one gained in consequence a strong individuality; and this the American people have never lost. But these self-conscious men were also exposed to great dangers. They were in consequence frequently forced to unite for common defense. And thus arose the custom of voluntary cooperation. We inherited a strong feeling of self-consciousness and an inclination to common activity. The amalgamation of these apparently opposing powers into one united power is the chief characteristic of the Americans. It is in this same power that Democracy finds at once its justification and its satisfaction. This same power has furthered science; for by voluntary cooperation our many scientific magazines have arisen almost without exception. To the cooperative spirit we owe important undertakings and that enviable spirit of willingness to support each other in difficult undertakings. To this cooperative spirit we owe also the many professional societies which meet annually in what is known as Convocation Week, the week immediately following Christmas day. This convocation week we have gotten, by means of cooperation, from the universities.

In order to explain the atmosphere of hopefulness that prevails in my country it is necessary to discuss the main contribution which we have made almost unconsciously to the solution of the question of human society. This contribution is a discovery, and one that is very clear and evident, but one which could be revealed only in the circumstances that prevail in America. By experience we

learned, namely, that the majority of emigrants who come over to us had not fully developed their ability to do things. And we saw that this was true for the very simple reason that they had never been given as much opportunity to use their own minds as they should have been given. In America, the day laborer becomes a mechanic, the mechanic becomes a business man, and the business man soon shows himself capable of a still higher calling. For the state, this uninterrupted transformation is of the greatest significance, for by it the wasting of real manhood is avoided. And it amounts to a wasting of manhood when a nation does not completely avail itself of the supply of brains at its disposal. A statesman should never forget that after all is said and done, the men of his country constitute the chief strength of his country. I can not, however, tarry longer in a discussion of these matters and must immediately announce my conclusion: The atmosphere of hope in which we collectively live is due to the chances for success that are offered to us individually.

The typical American frequently endures unpleasant conditions with an equanimity that simply astonishes the European. But he does this in the absolute certainty that the unpleasant part of it will soon be over. And so it has ever been with our scientific institutions. The beginnings were frequently extremely modest; then came the day of great hope, and finally the day of fulfilment.

And from this it follows that the unity which we enjoy in America is not to be found in our universities, nor is it to be found in our technical institutes; it resides in our point of view, in our temperament, in our spirit. We have in the eastern part of our country a number of advanced universities; in the west also there are some that are advanced, and there are some that are quite modest. The University of Minnesota still occupies the small original building, and there are a number of professors still living who helped at its founding. But this year this same university has opened the largest and most complete Institute

of Anatomy in the world. There we see two monuments: the one to "Expectation," the other to "Fulfilment."

Forty years ago an American then twenty years old decided to devote his life to science. He soon saw that the opportunities necessary for the development of an incipient natural scientist were lacking in his country, so he decided to go to Europe. In Germany he found those teachers and those institutions for which he had so ardently longed, and in this way he became a subject of the German mind. After a few years he returned home. For thirty-six years he has tried by word and deed—just as have many of his countrymen—to introduce the German ideal of investigation in America. That his efforts have not been in vain he believes he can conclude from the fact that he now stands before you as an Exchange Professor. At this particular moment he can express his gratitude only by saying that he promises to fulfil to the best of his knowledge and ability the duties that now devolve upon him.

In conclusion, I should like to express to Your Majesties my most heart-felt and obedient gratitude for Your appearance upon this occasion, and most graciously assure You that I keenly appreciate the honor! I should like also to thank His Excellency, the Minister of Education, and His Councillors, as well as Your Magnificence, the Rector of the University, for Your attention. To all of my colleagues and, last but not least, to the German students, I express also my warmest thanks with the wish for a happy and successful semester!

VII

DISCUSSIONS

NEW JERSEY SCHOOL CONDITIONS

I have read the article by Mr. Murray on New Jersey School Conditions published in the November (1912) issue of the EDUCATIONAL REVIEW. As a Jerseyman I should like to make some comments on his treatment of his subject.

The impression that the article makes, and the impression that the Report of the Frelinghuysen Committee to which he refers made, was that the school conditions of New Jersey were very bad. This impression grew out of the fact that neither the investigating committee nor Mr. Murray apparently found anything but faults, and that neither distinguished between the faults in State laws for which the schools were not responsible, technicalities of administration and fundamental principles of school organization, and shortcomings which were due to the nature of the child rather than to any one's fault—and out of the further fact that neither the Committee nor Mr. Murray made any comparison between New Jersey and other states.

The people of New Jersey clearly recognized that they had faults and defects in their school system. They knew that in some cases there were violations of laws, but notwithstanding all of these faults they thought their educational system compared favorably with the systems of other states.

Mr. Murray gives a sort of running review and comment which is hard to discuss in detail without writing more than it is desirable to write at this time, but I will take up two points to make clear what I mean by my statement, and limit myself to a few further observations.

A school system may be analyzed into the mode of raising money, the mode of arranging districts, providing superintendents and qualifying teachers, and the school equipment with regard to possibilities of thoroness. The points I have chosen are the mode of raising and distributing moneys—and the now famous minimum examinations for promotion from grammar to high school.

Mr. Murray says (paragraph 3, page 397): "There is spent each year for general purposes about thirteen million dollars. Approximately two-thirds of this amount is furnished by the State to the districts." This statement would give the impression that New Jersey has some source of large school revenue other than a tax levied on the ratables. As a fact, the only school revenue the State has other than that derived from direct taxation is the income from the "State school fund," the technical term for the receipts from riparian sales and rentals, and one other small sum technically known as the "surplus revenue," a total of about three hundred thousand dollars.

For purpose of clearness it is best to overlook the small exceptions and state the main features of our school revenue laws. By law the State assesses a two and three-fourths mills tax on all the ratables in each county. This tax is collected by the regular district tax collectors, paid to the county collector, and by him paid into the State Treasury. It is then apportioned out of the State Treasury by the State Board of Education in the following manner by law: 90 per cent must be paid back to the respective counties from which it was received; 10 per cent of it, known technically as the "Reserve Fund," may be apportioned by the State Board of Education, taking from the richer counties to help the poorer. This feature of our law has been considered very wise, indeed, the one thing that more than anything else made our system a State system, as distinct from a local system. If, as Mr. Murray says, the returns from the two and three-quarters mills tax made two-thirds of the amount raised for schools, this 10 per cent placed approximately eight hundred thousand dollars

at the disposal of the State Board of Education with which to help the weaker districts. As a matter of fact, the State Board used a comparatively small sum, fifteen or twenty thousand dollars, in this way, returning nearly all of the money to the counties that raised it. If, as Mr. Murray says, in seven of the twenty-one counties some teachers received less than \$250 a year, and should be helped, why did not the State Board of Education apportion the money placed in its hands to help these weak districts, and thus administer the law they now have, and remove this discrimination against which he protests?

When the money is returned to a county it is apportioned among the districts according to the number of supervisors and teachers employed and the days' attendance of the pupils, rather than according to the ratables of the particular district. This also is regarded as a wise provision of the law, as it places the money where it is most needed by the pupils.

The two and three-fourths mills tax aims to meet the average needs of the school, but if any school district is progressive and desires more money than it receives from the State tax, it may raise an additional amount by tax, and apply this additional amount without paying it into the State Treasury to be apportioned back in the manner above described. This amount is technically called a local tax, but it is based upon ratables exactly the same as is the two and three-fourths mills State tax.

The State reserves the taxes on the main stems of the railways to meet general State expenses, and if there is any surplus after meeting these State expenses, this surplus is paid over to the schools. This is not a gift to the schools, as reserving the main stems from local taxation makes the assessment on other local ratables higher 'in proportion.

The simple fact is the local taxpayer pays all the taxes, whether they are assessed directly by State law or locally by a vote of the people under a State law.

The State does not acquire its right to supervise the ex-

penditure of money by reason of furnishing money as a gift. The State has undertaken to determine by law what the school tax should be. This undertaking carries with it the moral responsibility of investigating the expenditure of moneys thru the State, and considering the needs of the people, hence the necessity of having some State official whose duty it is to supervise the schools, advise with them, and report upon their needs.

When the law was past requiring that the money collected from the State tax in the counties should be paid into the State Treasury, it was thought that the 10 per cent reserve fund provision would make it necessary that all moneys be paid into the State Treasury before any money was apportioned out, for two reasons: one, the determination of the amount of the reserve fund; the other, the moral influence of the prompt counties on the tardy counties. Recently a situation has come to pass which makes it clear that a part of the money received from corporations could be apportioned out before the whole was received. In order to accomplish this, it became necessary to amend the laws. The amendment to the laws in this respect was brought about by the Frelinghuysen Committee, and for this amendment the State is grateful, but it should be observed that the fault was with the law, and not with the schools.

The present system of taxation, with its elements of certainty and pliability of apportionment, has proven a great improvement over the independent local system of district taxation, and the State would not want to give it up, tho the local districts do not feel that taxing themselves in this way thru State instrumentalities takes from them all local initiative in the management of their schools.

Mr. Murray says: "The Governor appointed a board and a commissioner. Scarcely had he done so when those who had been criticized in the Frelinghuysen Committee report and school men, who resented any supervision or suggestion from without their district banded together. The two

classes had one thing in common—they both resented criticism and supervision.

“Many bills were prepared and introduced in the Legislature When it was discovered that such bills could not succeed, the contest narrowed to one bill. That was a proposed repealer of the provision of the 1911 law directing the Commissioner to prescribe minimum examinations in arithmetic, writing, spelling, history, geography, English grammar and composition, for graduation from the grammar schools and for admission to the high schools.”

Herein Mr. Murray does a very great and manifest injustice to the school men of the State. If he had read the school law that the Frelinghuysen Committee proposed to amend he would have found that the State Superintendent and county superintendents were authorized, and it was their duty, to supervise the schools, advise with the local boards of education and the teachers with regard to conducting schools, constructing school-houses, furnishing them and procuring competent teachers.

Furthermore, all of the schools of the State were public. Any parent, any trustee, any one could go into them at any time.

The Frelinghuysen legislation provided that, for instance, the sole means of determining whether a pupil in a grammar school in the city of Newark, or elsewhere, should be promoted into the high school, should be the answers to a set of questions prepared by a State Commissioner who knew nothing about the class record of this pupil, his nationality, working power, or individuality in any sense, the answers to these questions to be read by teachers who might never have met the State Commissioner of Education. The school men of New Jersey believed that the person who knew most about whether a pupil should be promoted to the next grade higher was the teacher of that pupil, especially in view of the fact that there had been published no State course of study, or syllabus, or any other standard by which work could be gaged. The school men did not band together to bring about the repeal of this bill.

They simply came together by one accord. They did not object to examinations for efficiency; they did object to examinations from outside as the sole means of determining promotion. Had the act not been repealed, New Jersey would have taken a long enough step backward to make of it a machine equal to that of some of the worst forms of municipal life called the "lockstep," and so forth.

The school men did not object to the appointment of a Commissioner from outside of the State. What they hoped for, and still hope for, is that the Commissioner shall prove himself enough superior to the men already in the State in his knowledge of the school system and of education to be a distinct help. The school men gave a banquet in honor of the new Commissioner, and gave him a most cordial welcome to the State.

The Frelinghuysen report proposed to abolish a State Board of Education and put all the powers of the State in the hands of one man, and that man, possibly and probably, a stranger to the State. The school men opposed this, and favored a small State Board of Education. This prevailed.

The Frelinghuysen report proposed a commissioner and four assistants. This was greatly to be desired. The school men had pleaded for one or more such assistants, and the State Board had asked urgently for a high school inspector, and the Legislature had declined to grant the request.

It was thought that the Frelinghuysen Committee would report upon the average class enrolment of pupils, the per capita cost per pupil, and the possibility of thoroness and accuracy in school work, with class enrolments ranging from forty to fifty-five pupils. They past over any discussion of these conditions, which many people regard as vital.

It was thought that this Committee would call attention to the fact that while the State Superintendent had been directed to serve the State Board of Education, he had received his appointment from the Governor, and that

with one exception he had never been appointed from active school men, and had always been appointed with reference to his politics, and that under these conditions the best could not well be.

It was further hoped that the Frelinghuysen Committee would show what the State had done in manual and industrial education, and do what it could to dispel much of the criticism that evidently emanated from people who were not informed. This also was omitted by the Committee.

The general feeling in the State is that, on the whole, the activity of the Frelinghuysen Committee and what followed has brought about a gain, and that this gain will be greatly increased when the new Board come better to understand the old, that they may the more safely and securely engraft upon it the new.

An educational system is complex, and it is a growth. No one part of it can be considered separate from the other parts. Wherever one takes hold he must realize that he must lift the whole system.

The reader may be curious to know why, in commenting upon Mr. Murray's article, the writer has made so much reference to the Frelinghuysen Report. The reason is that Mr. Murray was the Secretary of the Frelinghuysen Committee, and is understood to have prepared that Report, and that this article in the REVIEW is practically a restatement of parts of that Report, and what grew out of it.

A JERSEYMAN

PRESCRIBED ENGLISH IN COLLEGE

The course of freshman English at Yale is devised, not so much to give the student special information of one period, as to stimulate his curiosity to find out what English literature contains. In the fall term, for instance, the work consists in reading four plays—*Henry IV*, part 1, *Midsummer night's dream*, *King Lear* and *Romeo and Juliet*.

These particular four are chosen because they are all so different from each other; consequently, it is hoped that the average undergraduate will have his interest aroused by one of them at least, and will want to read further in that line.

The work of the winter and spring terms is confined almost entirely to nineteenth century prose and poetry. In the winter term is read Carlyle's *Heroes and hero-worship*. After reading the lecture on Dante we abandoned English literature and read Carey's translation of *The divine comedy*. It seems, however, that this did not prove very successful as it entailed a considerable study of medievalism before the poem could be properly appreciated, or even understood. Since the college year 1909-10, *The divine comedy* has been dropt from the course and other portions of Carlyle substituted. In addition to *Heroes and hero-worship*, selections from Ruskin's *Modern painters* are required. Here again the object of arousing the student's curiosity in other things is still kept in view. In connection with the essay on Giorgione and Turner, a visit to the Yale Art School is assigned in order that the student may familiarize himself with the Giorgione (or supposed Giorgione) in that collection. A study of some of the college buildings is also suggested, to give the class a clearer understanding of Ruskin's ideas on architecture.

During the spring term are read some of Arnold's narrative poems and Tennyson's *Idylls of the king*. In conjunction with the latter, Malory's *Morte Darthur* is required and the class is invited to criticize and compare the two with each other. Matthew Arnold's *Tristram and Iseult* is also brought into the discussion, so that by the end of the term the class should have a pretty thoro knowledge of the Arthurian legends.

From this summary of the required work it can be easily seen that the course is meant merely as an introduction. Supposing a student knew nothing whatever about English literature, this course would not help him very much in finding out all that it included. But, at the same time,

it would almost surely pique his curiosity in some way. The Ruskin, for instance, might lead him to a further study of art, or any of the lectures on *Heroes and hero-worship* might arouse an interest in the heroes concerned. For this reason, I do not hesitate to say that freshman English is a very useful course. The average undergraduate, when he comes to Yale, has very little general knowledge. He has not read very widely as his reading has been confined to studying for entrance examinations. This course, therefore, is exactly what is needed. In sophomore year the student is given a general panoramic view of literature so that in junior and senior years he may be fitted to specialize in some particular branch.

A. WHITRIDGE

YALE UNIVERSITY

In the last few years the subject of required English composition in colleges has undergone a great amount of discussion and comment—most of it unfavorable. Educators agree that the youth of America must learn to use English reasonably well, but they also agree that our colleges are taking mistaken methods to attain that end.

I have been thru the so-called "treadmill" of required composition, and I can not help feeling that the state of affairs—sad indeed—which these commentators describe, is not, perhaps, the state of affairs actually in existence in all colleges. The artificial, mechanical methods which they justly condemn are so far from the simple and sensible ones followed in my own college that I am moved to say a word in defense of "required composition" as it is taught at Wellesley.

There the first object of English I is to teach a freshman to think. This is done on the reasonable supposition that until she thinks she can not express her thoughts, and also on the sound doctrine that "Rhetoric" is applied logic, whose mission it is to train the mind to relate ideas and experiences. To teach freshmen to think is, however, no easy matter, and no college has yet found any sure

means of accomplishing it. Wellesley's attempt at a solution of the problem lies in her effort to give students in composition something to think about, first, and a theme to write, second. In the frequent individual conferences the instructor finds out what subject is most likely to stimulate thought in the student; this subject itself may be anything from the *Cluniac reforms* for the history student, to the *Introduction of domestic science into Wellesley*, for the vocationally inclined. All kinds of material are used for the student's investigation and consequent themes—social, historical, scientific, vocational—the only requirement being that the student be interested, either because she is taking a course in that subject, or just because she likes it, and wants to find out something about it.

The theme itself has only one requirement—that it be clear and adequate. "Clear" includes good technique, some organization, and an honest expression of the writer's thought on the subject; "adequate" means that the writer shall have done some honest and real thinking on the subject and arrived at some conclusion. No superfluity of words is allowed, and no originality or "talent for writing" required, for the simple reason that Wellesley College can not require what God has not made. If a girl has talent, the course rather lets her alone, so far as writing is concerned, believing that college, like life, can best train a writer by filling her full of the riches of learning and experience.

The book-terms, "unity, mass, and coherence" are seldom used; but the freshman hears much, and learns something, of the laws that govern an orderly universe—laws of unity, of the connections between things, of rhythm and stress. She is taught that these are laws of all life, all art, all workmanship; that she is studying them in every course in her curriculum; that their special application to an English theme lies in the organization of the parts of that theme—in the relation between the main and subordinate parts of an outline, a paragraph, a sentence. The power to select the important points from a mass of material,

and to relate those points to each other, to the subject in hand, and to the subordinate points to be used in developing the theme—this is a power that helps a student, or any human being, not only to write clear exposition, but to study, or read, history, literature, anything, more economically and intelligently.

English I at Wellesley does not try to train writers. It tries to train human brains to think, to express thought clearly, with some power of persuasion; it tries to teach law and order and the beauty of these. Its stress is always on the spirit and the meaning, and not on the letter, of the law.

HELENE BUHLERT MAGEE

WELLESLEY COLLEGE

The prescribed rhetoric courses are not popular among the undergraduates at the University of Rochester, but most students look upon them as something having considerable worth. As the courses were given in 1908-09 when I took them, they certainly offered an opportunity to learn to write intelligible English to anyone who had the slightest inclination to do so, and I think it would not be going too far to say that they forced upon some, who had no such inclination, the necessity for doing so, at least, for the time being; but that would be a great deal to say for any prescribed course. Particularly helpful to anyone at all interested in writing was the course in Narration and Description given in the spring term. The suggestions as to where to find material for stories and the hints as to the subsequent handling of that material opened up to most of us for the first time the whole art of story telling in a way which I doubt if any of us ever forget. It is not hard to see why this is the most popular of all of the three required rhetoric courses.

The prescribed literature courses at Rochester are a bugbear to the students, as such courses must of necessity be. I understand that almost every year since I had the

required work (1909-10) the English department has been decreasing the number of facts which the students have to learn and increasing the amount of reading which they do. From the point of view of the undergraduate this can not be commended too highly. Not one student in fifty has read enough to make these courses more than the learning of a set of arbitrary facts about a number of men whose very names are only dimly familiar to him when he enters the course, and I have yet to see the undergraduate who has any interest in such a task. Let the student who has passed his prescribed literature courses with grades averaging 61 have a few elective courses in English and you will find him realizing the depths of his own ignorance and of his own accord taking his dusty and erstwhile scorned *History of English literature* off the shelf and reading what it says about the authors he has come to know. What is perhaps even more to the point, he will then go on and find out something about their less famous contemporaries, whom he has heard mentioned in class. Well, I can hear you saying, how about the man who never elects any English? That man, gentlemen, forgets the facts he has learned in the prescribed literature courses quicker than the student of the type which takes some elective English work. The facts are jumbled in his mind a week after he has passed his examination; nay, they are in a nebulous state when he sits down to write it. A year later he will do well if he is able to tell you whether Milton or Shakspeare wrote *The tempest*. Why not cut down the number of facts which have to be learned, so that both classes of students will remember a few things which may do them some good? Out of the facts which English teachers deem it essential that every college graduate should know, sift out those which are in the highest degree essential. Increase the amount of reading of a few authors. Give the student in his prescribed work a fair acquaintance with a few great authors rather than a smattering of many. He may then be interested enough to elect some English later in his course. I am convinced, however, that the

student who does elect English does it in spite of the prescribed courses rather than because of them.

LESTER O. WILDER

UNIVERSITY OF ROCHESTER

TESTS OF TEACHING EFFICIENCY

There is no duty that falls upon the Superintendent that is more onerous than the one which requires him to place an estimate upon the efficiency of the teaching corps. The task is difficult because of the very nature of the thing to be evaluated and because of the difficulty in eliminating the influence of the personal equation in the one making the estimate.

The efficiency of one working with material things can be measured with a great degree of accuracy and with little danger of prejudice in the estimate. The product of the teacher's work is not a material product but a spiritual one which eludes any exact measurement, nor can one placing an estimate upon it depend upon such formal means of measure as per cent results in examinations or any measure that is similar to it.

The teacher's work is partly to instruct and partly to educate or develop. The part that ministers to the development of the child is the most significant part of her work. The evidences of her success in this work can show themselves only partially in the work of the pupil which may be seen with the eye, felt with the hand or heard by the ear. They, for this very reason, must be measured by senses that are more subtle than the physical senses and must be judged by those qualities of the mind which are capable of making spiritual and intellectual discriminations.

Altho there is this great difficulty in making the estimate, in the administration of the system of schools it is necessary that such estimates be made. It is necessary for the proper appreciation of the work of the teacher and for the proper safe-guarding of the education of the children. To have no

method of making such an estimate would be unfair and hurtful to the interests of both the teacher and the child.

The elements which should be considered can properly be grouped under two heads: Professional Fitness and Practical Efficiency.

Under Professional Fitness, the following elements are of prime importance: (1) Scholarship, which can probably be more definitely measured than the others; (2) The attitude towards the work or professional interest; and (3) Personal qualifications, the innate and cultivated qualities, which make an effective appeal to pupils and parents.

Under Practical Efficiency, three elements should be considered: (1) The management of children; (2) Instruction; and (3) Management of school-room business.

It is not only necessary that estimates covering these elements should be made; it is just as necessary that a careful record of these estimates be kept. A teacher's service usually extends over a considerable period of years during which a number of people in supervisory capacities are required to make report upon her work. If the estimate of her work were held only in the memory of those reporting upon it, it would be unreliable and, consequently, valueless. A record should be kept and, for convenience sake, should be in the form of a classification indicated by letters or other symbols. This record should not only cover the ground indicated above in the elements to be considered, but should also include special and detailed reports on unusual conditions in the teacher's school history.

In a large system of schools such a record is misleading and harmful unless the value of the symbols employed in recording are standardized. The "excellent" of one principal should have the same value as the "excellent" of another principal so far as it can be brought so to do. To accomplish this standardization requires of the superintendents in charge of groups of schools that they be skilful and discreet in their consultations with the principals of schools

upon whom the responsibility for making the reports must primarily rest.

It is essential that teachers be taken freely into the confidence of the principals and superintendents who report upon their work. It is neither right nor is it good business to withhold from a teacher a frank statement of what estimate has been placed upon her work should she express a doubt upon this point and a desire to be informed.

BEN BLEWETT

SUPERINTENDENT OF SCHOOLS
ST. LOUIS, MO.

It is not a far reach to accept in the class-room the standards of industrial efficiency. Whether one grows corn or molds clay, one faces the problem of quality and amount of output, of economy of production, of elimination of waste, and of conservation of resources. The burden of the taxpayer imposes upon the school the obligation of efficiency. It charges the teacher with getting results, and necessarily seeks for visible standards of measurement. The teacher accepts these standards at their practical value, altho he knows that in the nature of his calling they can not indicate the true measure of his worth. Successful class-room management takes account of acute mental equipment, knowledge of the subject, skill in discipline, tact, and familiarity with details of administration. Competent instruction secures individual effort, economical expenditure of energy, systematic study, honest work, and definite mastery of subject matter. But honest craftsmanship, valuable as it is, can not be the measure of a teacher's power and worth.

The school needs teachers of originality and resourcefulness, with power of giving direction to the pedagogic development of their subjects. Only thru the cumulative attainment of the individual—thru individualism and freedom—may the victory of educational progress be won. The ideal of the class-room is not the trained craftsman working under direction of the trained critic of teaching;

it is rather the student in his laboratory, working in the light of the growing significance of his subject as a developing power in the lives of his pupils. Such efficiency does not increase, but decreases, the burden of supervising responsibility. It furnishes the measure of the professional power of the teacher and of his worthiness to be entrusted with larger service.

It ought to be clear that no merely quantitative test can determine a teacher's worth. To educate means more than to equip with a definite attainment of skill and knowledge. It means training to think, imagine, and feel, widening and deepening individual consciousness, and establishing corresponding social ideals. For the teacher it means seeing his subject as nearly as may be in terms of the individual lives with which he deals. For the pupil it means interest in the subject as a revelation of the life forces within him thru the stimulating and answering power of personality. Such efficiency in teaching demands a clean, contented life, growing scholarship and instinctive sympathy, enthusiasm born with the new day, patience with failure, a saving faith in human values, and a willingness to spend and be spent. We may take account of the direction of efficient personality; but we can not measure it by the world's coarse thumb and finger:

"Thoughts hardly to be packed
Into a narrow act."

If the teacher's efficiency, then, is to be estimated in terms of human value, the method of measuring it must also be intensely human: a clear judgment of the results obtained, of the means used and comprehended, of the informing spirit of a teacher's service, and of the elusive triumph or failure hidden in the recesses of growing life.

BRUCE SMITH

SOLDAN HIGH SCHOOL
ST. LOUIS, MO.

VIII REVIEWS

Public speaking—By IRVAH LESTER WINTER. New York: The Macmillan Company, 1912. 398 pp. \$2.00.

The title *Public speaking* would seem, at the least, un-descriptive for a book meant to be used in an elocution class; but the whole matter of titles both for elocution books and for the classes that use them is a delicate one. Writers and instructors are so eager to dodge the odium attaching to the traditional practise of the art that they o'erleap themselves and fall into misnomer or far-fetched euphemism, the latter of course but increasing the hereditary taint.

Professor Winter's book has fifty pages of discussion of principles and three hundred and fifty of material for class-room work. After a sane introduction on the necessity and possibility of teaching vocal technique to college students—in which one of his wise points is that there is no use in trying to do so unless you devote sufficient time to it—the author proceeds to his principles. These, he says, are fundamentally simple as far as the main points of vocal support and the government of the throat and the placing of the tone are concerned, but since they can not be made perfectly clear in writing one must be content to put on paper only certain suggestions. His prefatory treatise is untechnical and interesting and in a temperate spirit, yet the necessity of covering much ground briefly keeps it from being especially contributory. A mere foreword in explanation of his plan of procedure and his arrangement of the succeeding selections would perhaps have been better. Still any elocution book must, one supposes, reckon with the fact that it is reaching some users who demand an entire exposition of the subject—even if class-room experience constantly demonstrates that theory is nothing and that practise is everything.

The selections are made up of pieces for technical training and of examples from platform practise. Those of the former sort are graded—beginning with ones which approximate a singing monotone, they proceed to requirements of flexibility, transition, emotion and action, and character-painting. The selections illustrating platform practise are drawn from speeches of Formal Occasion, of Informal Discussion, of Debate and Campaign, of Legal Plea; and to these are added extracts from the Public Lecture, and from After Dinner Oratory with the Occasional Poem and the Anecdote. Thus it will be seen that here is a coherent and comprehensive scheme, affording a vehicle for every department of speaking except the technically dramatic. The selections, too, are for the most part substantial, unhackneyed and of literary merit.

ALGERNON TASSIN

COLUMBIA UNIVERSITY

In the series known as English Readings for Schools, we have received two new numbers, namely, *Old Testament Narratives*, selected and edited by Professor George H. Nettleton, of Yale, and *Franklin's autobiography*, edited by Frank W. Pine, of Baltimore. (New York: Henry Holt & Company, 1912.)

There is nothing very new to be found in the collection of oratorical masterpieces entitled *British and American eloquence*, edited by Professor Fulton, of the Ohio Wesleyan University, and Professor Trueblood, of the University of Michigan. (Boston: Ginn & Company, 1912. 403 p. \$1.25.)

Our children's health at home and school is the title of the official report of the Conference on Diet and School Hygiene held in London in May, 1912. Of course, such a work is not intended for the ordinary reader, but its contents will have to be reckoned with by the special student of this subject (London: National Food Reform Association, 1912. 468 p.)

NOTES AND NEWS

The New York City
School inquiry

The public prints have given a great deal of space—but not more than its importance warrants—to the report, undertaken at the instance of the Board of Estimate and Apportionment of the City of New York and recently submitted to that body, on the whole matter of the city's relation to its schools. The investigation of the educational aspects of the inquiry as a whole was committed to various experts headed by Professor Paul H. Hanus, of Harvard, who in his turn assigned to Professor Ernest C. Moore, of Yale, the special report upon the Organization and Methods of the Board of Education and of the Functions of the Local Boards. It is this report, rendered to the Committee on School Inquiry of the Board of Estimate early in August, that is the actual *casus belli* in a contention that has been characterized by much emphatic statement, and whose end is not yet.

Professor Moore's conclusions, based upon a lengthy investigation undertaken by a recognized authority in his special subject and reported on in undoubted good faith, has drawn the fire of the Committee in a special report to the Board of Estimate under date of October 31. The *City record* of November 13 finally prints this special report, which also embodies the Moore report. This latter is apparently given in full, but according to Professor Moore, with complete suppression of the chapter on recommendations, from the nature of the case perhaps the most important of all, without any statement whatsoever as to its omission.

The Committee in their report states that "a reading of the full report discloses the fact that many broad allegations, generalizations and conclusions are stated without any facts cited in support thereof. It discloses further

that the report, in a large measure, is false and misleading, that untrue statements of fact are made, and that charges are formulated against the Board of Education, the Board of Estimate, the Finance Department and various Departments of the City Government, without any supporting facts. In many instances these allegations and charges, as far as the committee has been able to learn, are without a foundation of truth. In view, therefore, of the fact that this entire report is pregnant with unsupported conclusions, unsupported generalities and unsupported charges, and at the same time abounds in misstatement and error, the committee has found it necessary to reject the entire document as wholly unworthy of serious consideration." The further statement is made that since the report is rejected "as a false, inaccurate and misleading document" the Committee has come to the conclusion that printing it would be a waste of municipal funds, and that it, therefore, will not be included in the volume that is ultimately to contain the reports of the other specialists engaged in the investigation.

A careful investigation of the report does not reveal the enormities with which it is charged by the Committee on School Inquiry, who, whether its conclusions have appealed to them or not, when all is said, have not received it with dignity or with proper equanimity. A fundamental contention of Professor Moore is that the Board of Education, which according to the city charter "shall have the management and control of the public schools and of the public school system of the city, subject to the general statutes of the State," as considered by the fiscal authorities of the city is in all respects a subordinate part of the city government in contravention of the further specific provisions of the charter. The Board of Education, in its turn, is criticised, to use Professor Moore's own words, because it has not resisted the encroachments upon its legal right to manage and control the school affairs of the city.

In the meantime the Committee on School Inquiry has set on foot a new investigation under Professor F. J.

Goodnow, of Columbia University, and Frederick C. Howe, Director of the People's Institute, who are to go over the ground covered by the rejected report of Professor Moore and to make a new report upon their findings.

The Rhodes
Scholarships

Dr. George R. Parkin, Organizing Secretary of the Rhodes Scholarship Trust, address the Association of American Universities at the meeting in Philadelphia, and, later on, the Association of State Universities in Washington on the subject of the American Rhodes Scholars. Dr. Parkin's propaganda is in the interest of a more careful and systematic selection of scholars than is at the present time the case in many states of the Union. The question is often asked in Oxford why the American Rhodes Scholars as educational material are not, as a whole, better than they are. The answer is undoubtedly in part that the committees of selection have not always an accurate knowledge of the principles on which the choice should be made and that they often do not properly function as actual state committees at all, but pass around the appointment in rotation to different institutions, a proceeding which fatally narrows the choice. It is true, too, that the competition for the scholarship in general is not as keen as it should be, and is not participated in as widely as it undoubtedly would be if more adequate information were at hand, not only in the colleges, but in the schools, both as to the requirements for appointment and the opportunities that are offered to the appointee.

If the Rhodes Scholarships are to fulfil in any adequate measure the results intended by their founder, they must receive, as is undoubtedly their due, much greater attention among us than has thus far been accorded them. Dr. Parkin's campaign of publicity is entirely in the right spirit and is worthy of all support thruout the territory covered by the Rhodes bequest.

The educational authorities of Prussia by a recent action of the House of Delegates have authorized the creation in the University of Halle of the first chair of pedagogy in a Prussian university. A pedagogical seminar has accordingly been organized for the present winter semester and placed under the charge of Dr. Alfred Rausch, Director of the Frankesche Latin School in Halle, who is to give instruction in the theory and practise of education.

From a number of sources we learn that the suggestion made in the last number of this REVIEW that the article by Mr. John Jay Chapman, entitled "The nation's responsibility," therein printed, should be read aloud in school and college classrooms, has been followed in many parts of the country. We venture to think that the reading aloud of that important article, and the following it up by illustration and discussion, will do more for moral education in the United States and for the building of character than most of the so-called moral and ethical instruction that is now provided. The significant point in Mr. Chapman's article was that it prest home to the individual his share of responsibility for a national wrong. Usually the attention of students of ethics and social science is turned toward the problem of improving the conduct of others. What is desperately needed in the United States is wide spread self-improvement.

EDUCATIONAL REVIEW

FEBRUARY, 1913

I

LIFE AND LETTERS

What I am going to tell you about the Professor is true. I do not mean to say that it *did* happen, for it didn't; I mean merely to say that it *might* have happened. That is really the only sort of truth with which the artist of the pen can afford to be concerned.

The Professor was up and stirring at six o'clock, a very early hour indeed for a man who burns the candle far into the night. Of course it was really electric light, but we can't afford to let the up-start inventions of yesterday spoil *all* the fine old figures of our grandfathers. He hurried about his morning work. His impatience was so great that he even got his own breakfast; having finished which, without stopping to read the customary daily paper, he dashed upstairs into his study, and closed the door.

Why all this eagerness and haste—and on Saturday morning, too, when professors, unlike all the rest of the world of workers, are privileged to do nothing?

Simply this: the last thing the night before, the Professor had struck a lead, and he was anxious to develop it; or, in other words, he had had an idea, and was so fully alive to the importance of that event in a professor's life that he meant to extract from it all possible profit. He knew what the Autocrat meant when he said "it was enough to stun and scare anybody, to have a hot thought come crashing thru his brain, and ploughing up those parallel ruts where

the wagon trains of common ideas were jogging along in their regular sequences of association!"

But he was destined to distraction. He had just begun the second paragraph of an inspired introduction, when he was roused by a loud banging at the rear door of the house.

It was the milkman, and the door was locked. The Professor ran down to let him in, came back, and resumed his work.

In about ten minutes, however, he began to be aware that it was uncomfortably cool in the room. He buttoned up his coat and worked on, thinking that the temperature would rise.

To no purpose; he was finally compelled to go to the cellar and encourage the fire.

Again he took his place at the table. After sundry snappings of fingers and wavings of arms and drawings of deep breaths, he threw a shawl over his shoulders and a rug over his knees, took up the pen once more, gradually grew warm and interested, and was just on the point of congratulating himself on the continued favor of the Muse—when the door burst open and a cheery voice cried: "Good morning, dear! Oh, you've no idea how charming the baby is this morning! Do come and see!"

The frown which had begun to gather on the Professor's face at the first word was dispelled by the time he heard the last. His imagination was vivid; it was a temptation not to be resisted. He went to see the little rose-bud in the cradle, and lost ten mortal minutes.

This distraction over, he wrote for fifteen minutes without interruption, tho all the while looking over his shoulder (figuratively, of course) in expectation of further interference.

And it came; it always does when you have all the conveniences of modern civilization. Why doesn't someone write a book, or an overture, or a poem, descriptive of the disadvantages of modern civilization—its noises, its impertinences, its self-deceptions, its more haste and less speed?

It came, I say. His wife called up the stairs: "Some one holding the line!"

The Professor hurried down, three steps at a time. It was a junior advisee, coeducational, who wanted to know whether you spelled *seize ie* or *ei*, and whether she might not have two hours and a half extension of time on her notes on Roman comic fragments.

"Careful, dear!" said his wife, as he hung up the receiver; "you know it cost two dollars to have it repaired the last time that happened."

The Professor went upstairs once more. It might have been nothing but carelessness, but when he entered the study there was a sound as of the slamming of a door.

He had no need of rug and shawl now. He sat down, grinding his teeth, and muttering something about Carlyle and a sound-proof study. It was some time before his pen became obedient again, and even when it did, he was uneasily conscious that his mood had evaporated somewhat under the heat of annoyance, and that his style was growing nervous.

In time, however, his composure returned, and his apprehensions of *invita Minerva* gradually disappeared. He was almost in the full current of inspiration again. But—

There was a big bump on the other side of the partition, a lusty yell from two throats, and a hysterical shriek from the breakfast table below: "O do run and get the baby! He's fallen out of bed again. Quick!"

The Professor dashed out of the study into the nursery, picked up an unharmed and thoroly vigorous twenty-months-old boy, comforted him and the six-years-old sister who was the repentant cause of the mishap, and impatiently walked the floor until their mother appeared. Then, with something like a glare, he went away, saying with great deliberation and distinctness: "I'm going to try it just once more!"

He found the study very warm this time. He took off

his coat; but, feeling uncomfortable even then, he again went down and lookt to the furnace. On his return, he noticed that the thermometer indicated only *temperate*. It was a great mystery.

It was impossible to write. He sat for a time in moody silence. Gradually, however, as he cooled, he found himself resuming the interrupted train of thot. It was a real idea he had had, and its dynamic power was not exhausted all at once. His inspiration began again to glow, at first very faintly indeed, but little by little brightening until it was once more at white heat. His pen ran, and then flew, over the page. Beautiful! The delight of achievement filled his whole being. At the end of a paragraph he laid down the pen, past his fingers thru his hair, and indulged in various *sotto voce* exclamations: if he could only have every morning for that kind of work, instead of one pitiful forenoon a week! How he envied people who made literature a profession!

He reached for the pen again. While he was thinking, the envious hours were flying! Seize upon the inspiration of the moment! *Carpe stilum!*

And then came the final blow. There was a knock at the door, and a smiling face lookt in, with: "Would you mind my leaving the baby in the study while I go up town to see to those bargains? I'll be gone only a minute; you know I shall save quite a bit, and we need it this year. They are only two-ninety-eight today....? All right! I'll dress him and have him here in just a minute. You should-have-seen-him-eat!"

The door closed on the Professor, and he threw up his hands. More he could not endure. Here was his Saturday morning—his treasured Saturday morning, to avail himself of which he had worked himself into a fever the whole week, getting his regular work out of the way; the only morning he could give up to real going-a-thinking; his luxury, his opportunity, perhaps for fame, perhaps for money—who knew?—here it was, spent in baby-tending,

and filled with riot and disorder! Bitterness and irritation filled his soul. He felt a choking in his throat—the choking of disappointment, of injured feelings, of rage—

“O that his tongue were in the thunder’s mouth!
Then with a passion would he shake the world!”

He careered distractedly about the room, swearing like the traditional pirate—not real profanity, you understand; but the overturning of chairs and the slamming down of books, etc.—a kind of professorial, pragmatic profanity, so to speak.

How was a man ever to set his thoughts in order in the midst of such a life? It was Pandemonium, the high capital. How could a man attain to style when his heart was bursting with vexation? He wisht he had never married, that he had been a monk—the hairy gown and mossy cell—or a bachelor instructor with quarters at the University Club! The capacity of a hairy gown for irritation was nothing compared with what he was enduring, and a hole in the ground—to say nothing of a nice, cool, mossy cell—was better than a bawling infant in a wide house. And besides, his house wasn’t so very wide.

Involuntarily, he fell to calculating, tho in a rather delirious manner, after the way of literary professors who try to be mathematical. Supposing he *were* a monk, or even a bachelor, what an amount of time he would have at his disposal. No furnace to tend: there he would gain an hour a day, to make no account of nervous wear and tear; and that meant seven hours a week, twenty-eight hours a month, or something like two hundred and fifty hours a year. And then, there were the various repairs and other tasks about the house; and the sidewalks to clear; and the lawn to mow. For this set down at least another two hundred and fifty hours. And then, there was the amusement of the children by day, and the walking of the floor with them at night, and all the other nerve-racking and time-consuming cares of married men who have children. It wouldn’t do to try to be accurate in

a matter of this kind, but, for the sake of some sort of basis, he thought an average of three hours a day might do, if times were good. There you had a thousand hours a year; add that to the other, and you had a thousand five hundred.

He sat down at the table, the better to calculate. Why, it all amounted to sixty-two and one-half full days of twenty-four hours—over two months! and when you considered that about eight hours made up a day of work, you got a total of six months of efficient time!

The Professor groaned. What couldn't be done in all that time! He had once written a short article for a magazine and received seventy-five dollars. It had taken something like ten hours of actual effort. Think of it! With those lost fifteen hundred hours at his disposal, he could write a hundred and fifty such articles, and receive \$11,250! There was money for you—\$12,750, counting in his salary! He would be rich, and move among important people. And then, there would be the fame, too.

Being a creature of impulse, the Professor made a start toward his hat and coat, with a dim picture of the divorce lawyer's office in mind.

But just then the door opened, and in toddled the baby, all dimples, blue eyes, and smiles, with his mother, bonneted and gowned for her expedition.

The Professor dropt his mathematics, instantly, and flushed—not with anger, this time. The baby was bonneted and gowned, too.

"I thought I'd take him with me," said his mother, "He needs the air. And I know you must be engaged on something important, and you'll have the whole forenoon."

The Professor picked up the little fellow, whose face seemed to belie his mother's statement about the air, and kist him. He was rewarded by sundry attempts at human speech, which he answered in kind, much to the satisfaction of both—and the study was empty, with a fine free forenoon ahead of him; for he knew he had nothing to fear before at least 12.59.

But he didn't go on writing for some time. The fact is,

he was ashamed, and penitent. He had for the moment been not only a traitor to his own family, but to himself. What! a house without the dimples, and blue eyes, and smiles, and baby talk? or without the eagerness and laughter and curls of that little kindergartner? or without the comfortable ministrations of the best of the daughters of Ève? No home?—just the well furnished rooms of a bachelor, and a life void of emotion, self-centred, and barrenly convenient? What aridity!

No, the innocent objects of his anger of an hour ago were his truest benefactors! It was to them that he owed the abundance of his life. He recollected a time when it had seemed as if he must say the long farewell to them. The mere thought of being forever separated from any one of them was anguish.

And the Professor's conscience didn't stop with calling him a traitor. It charged him with being a fool. I know this sounds harsh; but then, you take things from your own conscience which you wouldn't listen to from a more impartial judge. He knew that even if he had time to write those one hundred and fifty essays he could never find magazines to accept them. The best writers in the country didn't dispose of more than one a month, he had been told; and he was only a professor, and not the sort of marksman that "delivers the stunning blow straight between the eyes in the first paragraph."

But this wasn't the point, after all. The real truth was, that neither the article for which he had received seventy-five dollars, nor the one on which he was engaged at present, nor any one of the hundred and fifty he had in mind, could have been written by him had his past been a living unto himself alone. His actual and potential literary achievements were all dependent upon the fact that he had loved, and married, and begotten children, and past thru the series of struggles, disappointments, joys and sorrows which make up the existence of the man whose life-current mingles with the life-currents of a half dozen other mortals.

To be sure, had he remained single and alone, he might

have gone on in that special work which he had learned so well to do while pursuing his doctoral studies. He might have written more articles for the learned journals, accumulated higher piles of erudite notes, and perhaps added to the sum of unnecessary textbooks; but most of the *real* knowledge of life and letters would have escaped him. His written work would have been bloodless and cold, his teaching uninspired and formal.

For teaching was interpretation—interpretation of the written words of men; and writing was interpretation—interpretation of the life of men. Any other teaching was the mere recital of stupid notes; any other writing the mere collocation of empty words, as sounding brass or a tinkling cymbal. And whether you interpreted letters and translated them into Life, or interpreted Life and translated it into letters, you must have lived. The power of interpretation came only in one way—thru experience; and experience meant Life abundantly.

"We learn *words* by rote, but not their meaning," George Eliot said; "*that* must be paid for with our life-blood, and printed in the subtle fibres of our nerves."

There rose before the Professor's mental vision the images of some of the great interpreters of letters at whose feet he had sat. Was it only accident that they were *not* men who had past without break or intermission from stage to stage of an orderly and systematic education; that they had *not* first of all been workers of the closet? He could remember none of that type. They were men whose early years had seen a series of hardships and interruptions, who had been reared among the scant intellectual conveniences of the countryside, who had served in a great war, seen the cities and learned the minds of men, completed their education afterward by dint of real sacrifice, reared families, known the pangs of loss and the heartsickness of hope deferred, and tasted the bitter and the sweet of experience. Incapable of learned trifling, they left that to those who could do nothing better. *They* were about greater business. They knew life, and understood the

page whereon was written the record of life. They were identified with the great works they loved; they had wrought their own lives into the lines, and the lines into their lives.

And if literature could be interpreted only by those who were familiar with the great lessons of life, how much less could it be produced by any but those who had gone to the same school! Literature was the record of life—and not the record of what had been merely observed or read, but of what had been *lived*—of the great emotional experiences which constituted life itself. Like all other great art, literature was a growth from within: it was not biography, but autobiography—personal interpretation of life. No author had ever written great poetry without having come into contact with great life, and those had been the greatest poets who had been most a part of all they had met.

He past in review some of the great literatures, and reflected on the intense national life which had begotten them: the storm and stress of Hebrew history; the travail of Greece in her emergence from barbarism; the throes of Athenian experience thru the Persian and Peloponnesian wars; the stern and indomitable progress of Rome from rustic simplicity to universal empire; the stirring universality of the Renaissance; the terror of Spanish Armadas and the romance of the gentlemen-adventurers.

And then he thought of the individuals who helped to interpret thru literature and the other arts the great periods in which they lived. They were no men of the cell or closet. Warm blood coursed thru their veins—blood made redder by the constant stimulation of the strenuous business of life. Homer, the product of generations of life and song; Thucydides and Xenophon, actual participants in the dangers of which they wrote; Sophocles, general and magistrate as well as dramatist; Aeschylus, traveler, courtier, and soldier of Marathon; Socrates, campaigner in the actual field and sage of the street; Euripides, soldier, painter, poet, and philosopher—the great Greeks were acquainted with the flavor of life in a great age.

And the same in Rome: the passion of Catullus was real; Cicero was the portrayer of a century of intensest life in which his own part was second to none; Horace, the son of a slave-born father, was educated in Rome and Athens, saw Philippi and its swift rout, and mingled with life high and low. Caesar, Livy, Virgil, Tacitus, Juvenal, Pliny, Seneca—all knew the vicissitudes of fortune thru actual participation in the life of a great period of history.

And there was Dante, in the midst of political turmoil, driven from home to suffer the bitterness of exile; and Tasso, pursued by ill fortune all his life; and Milton, "performing justly, skilfully, and magnanimously all of the offices, public and private, both of peace and war," and writing great verse from the darkness; and Cervantes, the Cripple of Lepanto, soldier of fortune, for five years a slave in Algiers; and Lope de Vega on the Armada, writing in the intervals of battle and storm; and Rabelais, monk, physician, wandering student; and Chaucer, soldier and courtier; and Spenser, in the public service—and many more. All were masters of *Life and Letters*.

Not that action and letters were simultaneous. It was not in the actual moment of stress that great literatures were brought forth. It was only the germination of a long waiting seed which took place then. The plant appeared and blossomed only after the dust and smoke of action had cleared from the plain, and the din of battle and the tread of armies had sunk away into the welcome silence of peace; in the first moments of reposeful consciousness of great achievement, while national life was still in the proud flush of glorious action, before the dull problems of ordinary existence again became pressing. Literature, collectively as well as individually, was the expression of "emotion recollected in tranquility." It was as true of men as of nations: after the heat of action, in the generous calm after the storm, when life was filled to the full with thankfulness for the past and hope for the future, came the expansion and uplift of hearts which found expression for itself in great art.

But here the Professor drew rein on his reflections, which were wandering from the path of strict justice. Life was not to be too closely identified with the career of Titanic action,

"Of moving accidents by flood and field,
"Of hair-breadth 'scapes in the imminent deadly breach,
"Of being taken by the insolent foe
"And sold to slavery. . . ."

There was action which was unseen and eternal, as well as action which was seen and temporal. Great interpreters of life and letters needed not only to know men and the life of the objective world; it was a matter of even as much moment to know themselves. Solitude itself was a great part of life—

"For solitude sometimes is best society—"

not merely for calm contemplation after action, but for the formation of character before action, and for self-interpretation at all times. Into the lives of the truly magnanimous there had entered much of loneliness. Almost without exception, they had been of country extraction or nurture, or of the silent kind who were alone even in the midst of companionship. There was nothing so salutary as the wide fields and the peace and quiet of the country, its dumb beasts and patient people, its long hours of solitude. The rural born who became urban were double-souled, and of mightier than common stature. Montaigne, cared for by peasants in his childhood; Racine, spending his boyhood in woodland solitude and religious quiet; Rabelais, cloistered for fifteen years, and John Bunyan, in Bedford jail; and Milton, alone for five years at Horton, or sitting alone in blindness—were illustrations of a kind of experience which was even more necessary to life and letters than the hearing of great ordnance in the field.

Even in the midst of periods of great action, nature had seemed to provide her favorite children with the opportunity for contemplation. What solitude often in the midst of the torrent, tempest, and whirlwind of the life of great men! Amid the inconsequential chatter of

little mortals about them, they were silent and serene of soul, wrapt in calm, feeding on meat the world knew not of. The giant figures in human achievement—soldiers, statesmen, poets, philosophers—how many of them were remembered for their silent ways: Christ in the Garden; Socrates standing alone in contemplation; William of Orange, *saevis tranquillus in undis*; Washington, and Lincoln. In the ordinary affairs of men, in diplomacy, even in the roar of battle, they lived apart from the ways of men.

And yet, there was something still which was essential to letters beside participation in the wide life of action and possession of the wisdom acquired from it. There had been great souls who had not been able to rear the monument more enduring than bronze, because they could not write. The world took no pains to preserve a story not well told. And again, there had been many gifted with the tongue of men and angels, who could write with faultless technique, but knew little of human life; and they, too, became to dumb forgetfulness a prey. There might be life without literary expression, and there might be literary expression without life. If the poet and his subject were not to join the many brave who lived and died before Agamemnon, perfection of expression must be wedded to perfection of experience. Such unions were rare. They were due to that most mysterious of all mysteries, inspiration. There were few of them in the whole course of history; but they were full of moment when they occurred.

For letters contributed to life as well as life to letters. The poet expressed the universal consciousness of his race; his inspired verse recorded the effect of universal experience; he was the conservator of *real* knowledge. Knowledge consisted in the re-reading of experience, as Hegel had it. Life beget letters, and letters conserved life. And the poet's expression not only embodied past experience, but in turn consoled, strengthened, delighted, and inspired men, and contributed to the abundance of future experience. Life beget letters, and letters beget life, in unending succession. The recorded visions of great

interpreters were becoming clearer in each succeeding age:

“The thoughts of men were widened with the process of the suns.”

The Professor's meditations had gone so far afield that he had forgotten the little child that led them. There was a knock at the door, and Life once more came toddling in to interrupt Letters, and to contribute to them.

GRANT SHOWERMAN

THE UNIVERSITY OF WISCONSIN

II

FRENCH IN THE COLLEGE COURSE¹

The introduction of modern languages in college curriculums was viewed with no little misgivings at the outset, on the part of the conservative elements of faculties, but now all opposition has vanished and the new studies are rightly deemed essentials of our academic life. There are still those who speak in a pessimistic way of the results, but the most competent men, who, for a long time, have watched the experiment, assert that few are the college departments in which there has been a more striking progress. This teaching of French—and it is equally true of German—has become more philosophical, more scientific and, withal, more practical. The professors are no longer the *fruits secs* of other departments, taking as a last professional refuge to the teaching of modern languages, nor foreign uneducated instructors imparting, to the best of their ability, their native tongue; but men systematically well trained for their work. Thru a concourse of various causes French has secured a recognition akin to that of its prototype, the Latin, and far greater than that enjoyed by the language of the Greeks—the most perfect vehicle of thought ever made.

These gratifying results in colleges are due in part to a corresponding progress in the secondary schools. Their principals have now a clearer intelligence of the place that French must take in their curriculums. The teachers have come up in professional training and in the consciousness of what they can and must do. By their fruits we know them. The present writer remembers that in his early examinations of candidates for college the well

¹ Earlier articles in this series on college subjects appeared in the EDUCATIONAL REVIEW for April, May, September, November, December, 1910, March, May, November, 1911, and March, 1912.

prepared students were almost exceptions. Now they not only represent the majority, but many there are whose French far exceeds the present requirements. The work shows evidence of better training, greater mental discipline and an increased power of thinking on the part of students. This does not mean that everything is for the best with this work of preparatory schools and colleges. Too often the choice of textbooks is deplorable both as to intellectual adaptation and to moral fitness. In many instances, French is still taught as if the students had never had any Latin, its best and most fundamental auxiliary study. Their English is often crude and incorrect. All language studies should have an interpenetration which is sadly wanting. The teaching is departmentally too insular. A factor of great importance in the improvement of the teaching of French has been the evolution of collateral helps, such as library resources, charts, photographs, phonetic instruments and other means of imparting instruction. There has been a real revolution in the books provided. Some of the grammars reflect great credit upon their authors who have furnished just what the American students needed. By their superiority, they have displaced books, often superb of their kind, but written for continental pupils whose mental characteristics are essentially different from those of American learners. The earlier teachers disregarded this fundamental difference, acting as if a grammar were a semi-miraculous guide, good for all kinds and conditions of men. The unsatisfactory foreign textbooks of prose composition have been supplanted by a fine collection of American ones. A whole library of texts answering to the different demands of all forms of elementary and college teaching has been evolved. From a moral point of view, it is a fact to be deplored that many of these books have been pirated, but when this has been said, it must be recognized that, as a rule, they are good specimens of editing and that few are the nations better provided.

One of the foremost questions at the outset of this inquiry is the linguistic vehicle of the work contemplated. Shall

students be taught in French or in English? Each manner has its patrons. Numerous were the teachers formerly who expressed regret at their inability to speak the language taught in the class-room, while many foreign professors, using their mother tongue, were in some respects unfit for educational work. Many American professors there are now possessing an admirable knowledge of spoken French, and making a fine use of it in their work. In the larger institutions there is the practise of both languages, and in some, even, the same courses are given in the language favored by the students, and taught by foreign as well as by American, but *all* well trained, professors. As a whole the tendency to use French in the class-room seems decidedly to be gaining.

Teaching in English at times may yield the best results when the course of a student is such that, in view of his other work, it is impossible for him to acquire more than a reading knowledge of French. Lean and deficient as such an acquisition is—for language, by definition, is primarily human speech, not a record of it—it serves a great fundamental purpose. Those, on the other hand, who wish to make French a subject matter of English instruction are following the traditions of classical training; they use French for English culture, as others do Greek and Latin. The rendering of superb passages of French prose, or poetry, constitutes a literary drill of much value, showing the student new possibilities of his own tongue, and widely increasing his range of literary expression. In this case, however, it is no longer French that is taught, but English. Moreover, the task demands a rare bilingual professor whose accomplishments in French and French literature would tax an ordinary man, and who, at the same time, must have a rare command of his own tongue. How few indeed are those apt to do justice in English translation to Bossuet, Voltaire, Chateaubriand, Mérimé, Michelet, Loti, Daudet, Renan and even Taine, the most English of modern French writers!

The cultural problem must be central. The training

of the mind and will must always go forward with the specific purpose of any college course. In that respect much has been gained already by the relative disappearance of fads and pentecostal schemes. The phonetic method for elementary work will not deceive any one taking a broad philosophical view of modern language teaching. As several writers have ably pointed out, it adds to the work of learning French without any corresponding gains. It is no more helpful than a knowledge of acoustics for the learning of vocal music. The phonograph has also had its day. Its financial promoters ignore or conceal the fact that the great fundamental difficulty is the relative inability of the learner to seize a sound by the mere hearing, and that it is essential that a living teacher should show the student how imperfectly he has heard the phonograph or his own voice, and that he has failed absolutely to reproduce the right sounds and accents. Those advocating the use of this instrument ever postulate for the learner a capacity of phonetic discrimination which is one of the things to be acquired. One most important conclusion in reference to the teaching of French seems to have been reached, and it is that there should be as little of the machine in it as possible, whether the machine be a phonograph or the mechanical learning of sound symbols.

Taught by a large minded and cultivated teacher, French stands second to none, among studies, as an instrument of mental discipline. The contrast drawn by President Hadley (*The Independent*, August 3, 1905) between the cultural value of Greek and of modern languages does not seem tenable. It is difficult to see how equal efforts to learn French, with the immediate purpose to grasp the complex facts of language and life, which, as a whole, are as comprehensive as those of the Greeks, will have less discipline; and, furthermore, it adds to this the purpose of social and commercial utility. If the French is less difficult, the amount read is so large as to equalize the demands for mental effort. When this scholastic work, which is, at least, as great as that for the Greek, has been

done, the additional utilitarian aim requires further mental energy; while the constant endeavor to speak the language demands an exercise of will power not put forth by the student of Greek. There is at least an equal amount of discipline when French is taught by professors of equal caliber with those of Greek, provided conditions are similar—they seldom are. Whatever be the language taught, the same functions of the brain are called into play, but with French the student correlates his notions more intimately and vitally with all the forms of his knowledge and of his life.

The study of French can train the mind by stimulating its action like any other scientific study of facts. It demands observation, comparison, classification, induction and deduction, in a word, every form of mental activity. As English is a concrete language and the French, as a whole, an abstract one, in the attempt to express thoughts from one to the other, there must be a process of active cerebration, conscious or unconscious, of priceless worth as a mental discipline. It also accustoms the student to habits of clearness and precision which tell potently upon his own vernacular. Turning from the German influence visible in Carlyle's writings, one recognizes at once French linguistic qualities in Macaulay, Mill, Ruskin, and Matthew Arnold, men whose utterances give voice to facts in clear and concise forms. Greek is not the only subject which, to use President Hadley's words, gives "power of precise thought." That French has it in a signal manner, is a fact recognized by the diplomatic world which uses it in its correspondence and in its treaties. It may not give ideals of form as high as those of the Hellenes, but ideals less formal and more in keeping with the literary potentialities and possibilities of our more complex and universal life. If less perfect on the purely esthetic side, it is richer in thought and substance. It provides the student with a contemporary complement of his Latin, or, if one prefers, with one of its most perfect offsprings, having the best characteristics of the mother—orderliness, clearness, dignity,

beauty and a logical tendency toward the universal.

The study of French also inspires respect for high linguistic traditions, for literary taste and for euphonic articulation. It helps the American student to understand the development of phases of his own vernacular, the evolution of early English poetry, of English literature and the literary history of the English people. Not to speak of its economic and commercial importance, it enables the American to be better acquainted with conditions beyond the limits of the English-speaking world, and to judge for himself of the facts which affect him there. It opens the windows of the mind to a whole world of truth, of inspiration and suggestion, inaccessible without this Gallic medium. It helps him, like all studies of foreign languages, to realize the dangers inherent in a monolingualistic culture, and, in his ordinary reasoning, to be on guard against the illusions of verbal optics.

The teaching of French in college is affected by so many contingencies that an ideal way would be to shape the courses by the age, the antecedents and the capacities of the students. Juvenile work, when some has been done, does not seem to avail the students much, except that they have better control of their vocal organs and a certain ability to discern sounds, but an ability not much greater than that acquired by considerable vocal music. As a rule they have a small vocabulary, few idioms but a better sense of sentence pronunciation. The good all-round student, who begins his French in an efficient high school, generally outstrips the other in the college classes. To offer the same courses to persons of various ages and capabilities is to overlook essential differences in aims, in psychological conditions and in the linguistic receptivity of each. It is at this point that the teaching of modern languages is most open to criticism. Again, what is the purpose of the student? Reading, writing, speaking French, or all, separate or together? Does he study French or some French? That of the merchant, of the scientist, of the artist, or that of general social intercourse? Is his culture

equal to his French? Should a senior and a freshman be placed in the same class on the basis of equal knowledge of French? Obviously the manner of proceeding must vary with age, purpose and antecedent training. The heterogeneous character of classes in modern languages presents difficulties scarcely known to teachers of ancient classics. To ask homogeneousness of age, of aim, of antecedent culture and of French is more than the average professor may expect in most colleges.

The predominant problem of this teaching is one of discrimination, of adjustment and of judicious appliance of energy. Our colleges suffer no little because in many instances, a professor arranges his courses, not in view of the specific needs of his students for their general work, but often a course is framed as an end in itself, as if it were central in the college, and the students were to take it thru the college course, while in reality they devote to it one year only. This is true of many college courses and French is no exception. In many institutions, it is imparted as if it were to be the central and all-absorbing pursuit of men. It has been considered as a study by itself, instead of a part of the whole college discipline to which each study must be subordinate, or at least coordinate.

French should, first of all, serve as a tool of college work, and that should be the categorical imperative of this teaching. The first duty of the college is not to teach French writing and French speaking, but French reading as a help to every other kind of academic work. It should lay stress upon the fact that the members of French classes are college students rather than French students, and that an all-round training is more important than the premature knowledge of any subject—especially when, by being abandoned early, its insufficiency makes it useless. As a matter of fact, a large number of students end their French at the close of the first year. For them the question of reading French is now or never. They know the intricacies of the subjunctive, the defective parts of irregular verbs, the pluralisation of compound nouns and many exceptions to

rules which neither they themselves nor their teachers will ever apply. At times they have even mastered phonetic symbols which purport to represent perfect French pronunciation, and always they have grappled more or less with prose-composition, but at the end of four years (three in the preparatory school and one in the college) they are often unfit for the task which devolves upon them. The work was too scattered. They have learned many things but not the one thing needful. They use a significant and unfortunately too true expression, "We have dropt our French," which means that three or four years of misapplied energy has been thrown over the dump of educational slag. Like the Latin and the mathematics of many, French becomes only a recollection of difficulties overcome, a recollection allowed to vanish, not even with the solace that comes from love's labor lost.

The choice of texts also is decidedly open to criticism. The teacher should read the best and most recent texts available. The time is no longer when Americans began their French with the *Télémaque* of Fénelon or the *Corinne* of Madame de Staël, two good books, and in fact two great books in their place, but not books for beginners. There is still the fatal habit of studying, at an early date, authors of the seventeenth century, a practise corresponding to that of giving French boys, beginning the study of English, such authors as Bunyan and Dryden, together with Kipling and Henry James. La Fontaine, with his archaic forms, is read by the side of Loti. In these writers of two distinct periods there are great differences of vocabulary and of syntax which are confusing, while the life represented by these works is even more diverse, and remains a puzzle for the student. In sound linguistic study, the coexistence of language and life must be constant. The teaching of language divorced from life is unphilosophical. Accordingly in the classes, the first French must be contemporary French; if its forms are more perplexing, the life which it expresses is much more like our own, and therefore more intelligible. Sound pedagogy no longer starts from "In

the beginning" but from "Now is the accepted time." What we need is the French of today, that of Renan, Lavissee, Sorel, Fouillée, Hervieu, Lavedan, Rod, de Vogüé, Daudet, Bourget, Bazin and others of our contemporaries.

The best way then is to devote most of the time of the freshman year to intelligent and extensive reading of books of today. The fresher and the more interesting for students of that grade, the better. Preference should be given to literary form, but that which is captivating, poignant, attractive and suggestive should be predominant. Some Frenchmen have criticized the use of *L'Abbé Constantin*, in American colleges, on esthetic grounds, but that book has rendered signal services. *Primum legere deinde philosophari*. The good book—the really good book—that has created a commotion or called forth discussions will excite the zest of students. The books of contemporary authors are captivating not only because of their modernity—the student is all sympathy with the writers of his day—but because they represent the heirdom of the race, the accumulation and embodiment of past French thoughts and ideals with those of our own day, and that in genuine living French forms. On the linguistic side these books are more difficult than those of the seventeenth century, but he who can read Sully-Prudhomme, Loti, Hervieu, de Mun or Jaurès, Lavissee or Sorel, Rostand or Pierre de Coulevain will have an easy task when, better acquainted with French history, he comes to Fénelon, Racine, Boileau, Bossuet or Saint Simon and much less with Voltaire.

These contemporary books should be so well adapted to the age and culture of the students as not only to excite their interest but also, by quick work, to cause them to feel that this reading is pleasurable and easy. Nothing is more deplorable than reaching the end of this first year with a sense of defeat and discouragement. It is of the highest moral moment that they should be led onward by the inspiration of hope born of success, and by awakened sympathetic affinities for all the written manifestations of the French mind. They should now have reached the

stage when they turn spontaneously to a French paper or a French review and read them with evident satisfaction. The morale of the students is as important for this purpose as it is for all the most serious efforts of life when one rises above oneself.

There should be but few prose exercises, with such grammatical remarks as are required to elucidate a text, and only such collateral knowledge as is requisite for the exegesis of difficult passages—the books read with competent instructors are always their own best expositors, and carry with themselves their own atmosphere in which, as by intuition, the students soon feel at home. One ought to eliminate anything which is not conducive to the great end. Spelling, dictation, long exercises in pronunciation, the reciting of fragments of poetry, the memorizing of conversational phrases, the extensive study of prosody, French elocution, all good in their place, should not retard this rapid and extensive reading. At the end of the freshman year, if the student has had the pre-college work, or at the end of two years, if he begins this study in college, he ought to be able to read easily any modern French book similar to those which he reads in English in any domain, that is, in literature, science, philosophy or art. The writer, then, would favor most searching examinations, not upon the usual questions, but upon the fitness of the students' French for their other work. At this point he would not shrink from the narrowest possible utilitarianism.

This does not mean less French but a different distribution of its teaching; no less grammatical knowledge, but to have it come later with less waste of energy; no less work, but turned to better account. Later on, the student will work for a liberal accomplishment, now he strives for the possession of this language as a key to all knowledge. We would not have this understood to be the sweeping condemnation of all accessories—but that they must be accessories to this main purpose. Some students have found them in the reading of the French Scriptures, others in the reading of a French daily, like the *Courrier des Etats-Unis*,

or illustrated weeklies, like *L'Illustration*, the singing of French songs and other exercises which must strengthen the great end. Colleges might go further and attempt, in a feeble measure, to do for French what they do for the mother-tongue of the students. English is not taught solely by the professors to whom that branch of knowledge is entrusted. Each department, except those carried on in foreign languages, indirectly teaches English, increases the vocabulary of students, opens to them deep veins of metaphors and new modalities of expressions which enrich their language.

Could not a similar cooperation be extended to French by requiring students along with their English work—not for the French but for the English of it—to read and report upon one of those monographs devoted to English writers now among the finest fruits of French scholarship? Would not French criticism of English literature bring them to rich and suggestive new points of view? Would it not be advantageous for students of history to be compelled, at an early date, to do parallel readings in the vast and varied field of French historiography? Could not professors of physics, chemistry and biology require the reading of a French work, for their science's sake, as an intrinsic part of their course? Would not students make great gains by coming in touch with foreign ways in approaching their respective fields and by so doing incidentally cultivate their French? Would such a scheme entail any loss which would not be compensated many a time by enlarged ideas of method, and with a fuller communion with a larger world of literary and scientific workers? Be that as it may, we again reassert the importance of this work as a tool, and enough of it to make it a good tool. Guess work must not take the place of accurate knowledge. The day when a sufficient amount of German and French has been required of every student a new life will have dawned for American colleges.

When the student has received the fundamental qualifications which we deem so essential, the teaching should not be changed but broadened, and French should be

studied for its own sake. If the aim be merely linguistic, to ascertain the fundamental laws of its life, the rules of its prosody, the conditions in which students not only learn to write but to speak the language correctly, now is the time. More specifically broadening French studies, coming later, gain much by the greater culture of the students. All their preceding efforts have rendered the mabler to apprehend and to state correctly the facts of language. The systematic learning of rules is stale and unprofitable, unless it rests upon the empirical apprehension of data and leads the mind to their basic principles. What was formerly accepted from the dogmatic statement of the grammar, or of the *ipse dixit* of the master, is now really discovered by the student. From the traditional instruction he rises to the philosophical; induction takes the place of imitation. In the texts read he discerns vaguely laws in the rough which his subsequent studies correct. Rules of language almost naturally force themselves upon the mind coming in contact with concrete examples. He acquires the ability to generalize in language which, as in other subjects, is the highest kind of educational attainment. On this account the later years of college life are particularly propitious for advanced grammar, advanced prose composition, French narration, advanced poetics, the history of the French language, literature and a better use of spoken language.

In this forward work one should take the broadest point of view possible, not only endeavoring to attain an intellectual grasp of facts but one which generates love and enthusiasm for the beautiful as well as the noble works studied, and connecting the knowledge attained by the students with their other college pursuits. Latin must ever remain over the horizon as the predominant source of the French language and a rhetorical and literary inspiration to French letters. In these studies while, not overlooking the influence of Italy and Spain, one should give an adequate place to that of England and America. However, one should not anticipate the work of the English department. English and English literature should remain central in

the education of an American student. He should already have a knowledge of the fundamental principles of his own literature and not begin, with a mind that is a literary *tabula rasa*, his study of the literature of France. Then how much the two literatures have in common should be pointed out before coming to their differences—that the ethnological traits in the literatures are more alike than has generally been taught, that they gravitate toward similar ethics, that while admitting vast elements of heterogeneity between them, they are nowhere more alike than in their contemporary works, and that there, and nowhere else, we must begin.

The literature of the nineteenth and of the twentieth centuries bring our minds to the consideration of questions which have been mighty determinants of French life since the French Revolution, and which are potent at the present day in all literatures. In it we have all the variation of ideas, the assertion of almost all philosophical principles, and of all possible literary theories. It is a great period, to be studied as a whole or in some of its parts. When this has been done one should take up the preceding period connecting it vitally with the present, and laying stress upon the forces whose action we witness now. This should go on with preceding times as far back as possible. Every antecedent epoch should always have, for its ultimate purpose, the throwing of light upon our day. Even a retrogressive chronology must have the present for its constant goal. Science has opened such distant retrospects that in the dim vistas of ages there is no more moment, except in metaphysics, which we call beginning, and, therefore, every ray of our knowledge of French literature, if not of all studies, must converge toward the Now.

Courses at this point should be determined by the peculiar equipment of the college, the correlation of studies and by the peculiar gifts of teachers and students. Concentration of efforts upon criticism is often premature on account of the insufficient philosophical training of the classes. The classical drama is never as satisfactory as it might.

be on account of the unfamiliarity of most students with Greek, with the life of the period studied, and the subtle art of its dramatists, so fascinating to those who apprehend its beauty, its moral power and its psychology. Its peculiar idealization of ancient life for tragedy, and the universal life portrayed by Molière in comedy, are admirable to show that the great dramatic conceptions of Shakspeare represent but a part of the possibilities of the stage. However, the French drama is so rich that one can find in it innumerable plays of great charm that have epitomized an age, a type of life or bitter struggles of conscience. It would be possible to gather many serious plays setting forth phases of the *Ancien Régime*, of the French Revolution, of the Empire and the *Restauration* which would bring out, in an artistic manner, the history of the times and thereby enrich the work of the history department. The same thing might be done for political oratory, pulpit and academic eloquence, for historical lyrics and for historical fiction. Literature and history are here inseparable, in fact for France, literature is history and history is literature. There are limitless possibilities of courses each of which reflect some aspects of the great life of this nation.

If all advanced studies of the past derive most of their value from the light which they throw upon the present, it is quite important to finish a college course with the latest phases of the literary life of the French-speaking world. The literary activities of French Canada are not negligible quantities. It would be a signal injustice to pass by the land of Maeterlink or that of Edouard Rod. At this time one might discuss the ethnological traits of the French, the influence of their natural, institutional, ethical and social environments, the momentum of dominant contemporary ideas and the forms which they have taken in philosophy, criticism, oratory, history, poetry, the drama, fiction or parts of them. The character of such a work must depend more or less upon what the students have done in their English studies. There are so many phases of French and English literatures which explain

and illuminate one another that the comparative method is invaluable. The understanding of their mutual influence would prove of singular interest and profit. Such a study will quicken the spirit of inquiry and reveal the character of the predominant forces which have determined the thought of our own day. One should go even further and, now that the students have been subjected to the highest discipline of philosophy, attempt to generalize in reference to the peculiar genius of the people which has produced works of such signal esthetic forms.

The question of spoken French is more and more to assume an important place. This phase of the work has been neglected in spite of the fact that classes in conversation have been opened in some colleges. When these classes come early in the course, and are not counted toward the degree, there is no possible objection to them, but when it is otherwise, and the alternatives are one or two hours of conversation versus one or two hours of advanced studies, philosophy, science or literature, there ought to be no hesitancy as to choice. The ability to speak the language is gained more readily by a constant use in the class-room. The psychology of conversation is as yet little understood by most teachers, but it is a fact that when the consciousness is absorbed by the language-form the subject matter of conversation is likely to be lost sight of and the dialog interrupted. For continued parlance, when the student has already a fair vocabulary, it is more important to have ideas for words than innumerable isolated word-forms for ideas which are wanting. Words stored in our memories have but few responsive affinities for the rapid mental selections of a dialog. Furthermore there is a contingent emotional element in all conversation which baffles all preparation. The previous learning of phrases and sentences to give direction to a dialog almost always fails. The wonderfully well planned declarations of lovers have generally ended in disconnected fragments of sentences or worse. The superb pre-arranged greetings of Heine on his way to see Goethe, and his prosaic statement about the

uncommonly good plums along the road to Weimar, has been the experience of every one.

Practically, French speaking, as we have already hinted, should begin with the study of the language. After a period of real difficulties the student acquires a certain ability to speak which rises at times to the dignity of a genuine conversation. This, however, should subserve an intense interest in the facts studied and discuss. Mental and moral intensity will often quicken the imagination, and, by a process of unconscious suggestions from their recent reading or hearing, bring into their vocabulary live words for thoughts. Hence, the importance of keeping students in an atmosphere of great French interests which in arguing will stimulate verbal suggestions. With this will come gradually a wider range in the use of words, brought about by the combined action of imagination and memory so important in the function of our retentive powers. One should not expect results which are out of proportion with the time devoted to this, but it is possible in a college course, to secure a relatively good use of the spoken language without diminishing the cultural value of the whole.

Summing up, then, the writer stands for a more practical and distinct French work, subordinate to the needs of all college departments and benefitting them all. He would insist upon courses, each of which has finality and, without wasted partial studies are good as far as they go. He would place later in the course—if wanted—technical phases of the work now dealt with at an earlier stage. He would lay stress upon the growing necessity of extending the students' knowledge from reading French, technical studies of French, literary studies of French to the ability to speak French. Led by that lofty utilitarianism which, in a large way, seeks for the highest use of things without surrendering ought that is cultural, he would heartily respond to the general demand of progressive men for spoken modern languages and especially for French.

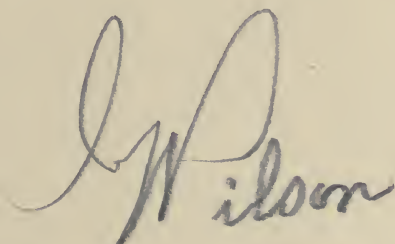
This demand is so real that it has given rise to several artificial languages, none of which is likely to endure.

Volapuk is absolutely defunct. The more empirical and rational attempt of Dr. Zamenhof with Esperanto is not more promising. It will be difficult for it to survive the severe criticisms which have been made against its artificiality, its incapacity of progress and of some of its other limitations. The Universal, the more recent creation by Professor Henry Molenaar of Munich, is not likely to have a better fate. Natural languages have better chances. English unquestionably gains in number on account of the prodigious development of Anglo-Saxons, but it can not take the place of French. German remains a national language with wonderful potentiality, strongly national, not to say racial, but with no chance to become a medium of international parlance. French has many of the traits of universality of Latin, and is much spoken in every country of Europe. It is the first foreign language taught in Germany—even before English. It is imparted in a similar way in the high schools of Russia, of Italy, and of Holland as well as in all the higher schools of the Anglo-Saxon world. England demands it as a requirement in its diplomatic and consular service. West Point requires it of all cadets, while in the social life of Europe it is considered essential. The late Professor J. Novicow in a masterly little book (*Le Français langue internationale*, 1911) all of whose conclusions are not equally evident, has shown that the French language is the *langue auxiliaire* of the cultivated world, and that, without giving up their own vernacular, when men need an idiom which touches the largest number of high human interests it must be French. For many reasons France has, for centuries, held a commanding place in the highest life of the world, and her language has proven itself a superior instrument of expression. Hence this demand for French is not a passing whim, but the result of its adequate fitness to meet new conditions. The rapid internationalisation of science, of philosophy, of art, of education, of philanthropy, of religion, of commerce and of politics, the more intimate relations between various peoples, the conscious interdependence of nations and the recognized international

character of the French language demand living, practical, that is, spoken French. This movement of unification of human society is not likely to be less; on the contrary, the new possibilities of locomotion which are in sight lead us to expect great acceleration. The prospects of a new world life demand that those who wish to play a part in it shall be equipped at least with one continental language. This should be taught on the basis of the greatest efficiency in college and of the broadest possibilities in life.

JEAN CHARLEMAGNE BRACQ

VASSAR COLLEGE

A handwritten signature in dark ink, appearing to read "J. P. Wilson". The signature is written in a cursive style with large, flowing loops for the initials and a more legible, though still cursive, name.

III

THE LATEST THING IN EDUCATION

A RECAPITULATION OF THE EXPERIENCE OF OUR FATHERS

The attitude of the average layman toward education in general and the public schools in particular has always been a cause of extreme exasperation to me. But, when an august senator stated, on the floor of the United States Senate, that, as he and his six brothers had grown up without any of the modern fads, the greater number of subjects in the modern curriculum were useless, I felt that the cause of progressive education was hopeless. Apparently all the ideals, for which we have been striving, are a vain show. All that is necessary to produce a perfect educational system is to recapitulate the experiences of our fathers—to make our schools as much like theirs as possible.

As a quasi-expert and open-minded modern, I was consumed with an irresistable desire to find out just what these schools, of a former generation, were. Of course, one could judge by their product, but somehow that did not seem convincing.

There is no limit to such an inquiry. However, I confined myself to three topics, the atmosphere and influence of the school, the curriculum and the teachers. The result of the inquiry was illuminating, if not convincing.

My quest for knowledge was soon rewarded. I came across a glowing description of an infant school. I hesitate to compare these schools with our kindergartens, and, yet, they were designed for children of the same age. The teacher writes: "A little boy, between the ages of five and six years, being extremely ill, prevailed on his mother to ask me to come and see him. The mother called and stated that he did want to see his master so bad that he would give anything if he could see him. The mother, likewise,

said she should be much obliged to me if I could come; conceiving that the child would get better after he had seen me, I accordingly went and on seeing the child, considered that he could not recover. The moment I entered the room, the child attempted to rise but could not. 'Well, my little man,' said I, 'did you want to see me?' 'Yes, sir, I wanted to see you very much,' answered the child. 'Tell me what you wanted me for.' 'I wanted to tell you that I can not come to school again because I shall die.' 'Don't say that,' said the mother, 'you will get better and then you can go to school again.' 'No,' answered the child, 'I shall not get better and I wanted master to let my class sing a hymn over my body when they put me in the pit-hole.' The child, having made me promise that this should be done, observed, 'You told me, master, when we used to say the pictures, that the souls of children never die and do you think that I shall go to God?' 'You ask me a difficult question, my little boy,' said I. 'Is it sir?' says the child. 'I am not afraid to die and I know I shall die.' 'Well, child, I should not be afraid to change states with you, for, if such as you do not go to God, I do not know what will become of such as myself; and from what I know of you, I firmly believe that you will and all like you, but you must know what I used to tell you at school.' 'Yes, sir, I do. You used to tell me that I should pray to God to assist me to do to others as I would that they should do to me, as the hymn says; and mother knows that I always said my prayer night and morning. I used to pray for father and mother, master and governor and every one else.'

"I bid the child adieu and was much impressed by what I had seen. The next day the mother called on me and informed me that the child had quitted his tenement of clay; and that, just before his departure, he had said to her and to those around him, that the souls of children never die; it was only the body that died; that he had been told at school, while they were saying the pictures, that the soul went to God who gave it.

"The time arrived for the funeral and the parents of the children who were to sing the hymn made them very neat and clean and sent them to school. I sent them to the house and the undertaker objected that he could not be bothered with such little creatures and that I must attend. (The undertaker seems to have been the only person of sense in the vicinity.) I told him that I was confident that the children would not trouble him if only he told them to follow the mourners, two and two, and that it was unnecessary for any one to interfere with them further than showing them the way back to the school.

"When the corpse was put into the ground, the children were arranged around the grave, not one of them was more than six years of age. One of them gave out the hymn in the usual way and then it was sung very well."

The tale ends here. Query—how many of the children had nightmare that night?

Next I came across a description of "one of the best schools in Philadelphia," quite a lively picture of that Quaker town.

"After an hour, maybe, of quiet time, everything going smoothly on—no sound from the master's voice, while hearing one standing near him, a dead calm, then suddenly a brisk slap on the ear or face, for something or nothing, gave dreadful note that an eruption of the lava was about to take place. Next thing to be seen was strap in full play over the heads and shoulders of Pilgrhi.

"He had one boy named George Fudge, who usually wore leather breeches, with which he put strap and master to defiance. He would never acknowledge pain—he would not 'sing out.' Todd seized him one day and having gone thru the evolutions of strapping, almost breathless with rage, he once more appealed to the feelings of the 'reprobate' by saying, 'Does it not hurt?' The astonishment of the school and the master was completed on hearing him sing out, 'No! Hurray for leather crackers!' He was thrown off immediately, sprawling on the floor, with the following benediction—'Intolerable being! get out of my

school. Nothing in Nature is able to prevail upon thee—not even my strap.’”

It is hardly fair to single out Philadelphia for special mention, for the schools in other parts of the country seem to have been much like this one. In one place, many pupils were found sitting idle, sometimes part of the school asleep or what is worse, engaged in making a noise or disturbing the remainder, who might desire to be industrious. So much for the atmosphere of the schools. What of the teachers who created this atmosphere? It is difficult to tell just what their character was. In one town the statement was made that good, moral character and a thoro knowledge of the common branches were no longer considered indispensable.

“The most common method now seems to be, to ascertain, as near as possible, the dividend for that season from the public treasury and then fix upon a teacher who will take charge of the school for three or four months for this money. In general, the candidate is some favorite or relative of the District Committee.” Strange as it may seem, complaints seem to have been common! One superintendent writes of “the want of well-qualified teachers” and “the frequent change of teachers.” Another thinks that “no school fund could greatly improve our schools while the instructors are so lamentably deficient.”

If we can judge a teacher by his method, we can get a glimpse of the character of the teacher in this school. He “crammed the children for the annual fall examination, a process conducted very much upon the same principle that cattle are fattened for the market, the object being not to make them serviceable for future use, but to look well at the sale.”

Whatever the curriculum was, we are safe in assuming that it did not include manual training, dancing, art or nature study. As our curriculum, today, is judged by the result, it is only fair to apply the same test in this case. Whatever the aim of the curriculum may have been, the use of the same textbook seems not to have been included

in it. The following report from a school superintendent smacks of discouragement:

"Pupils come with any books that suit their fancy, caprice or the poverty of their parents. I found in one school, with forty-three names on the roll, the average attendance in which was twenty-seven, five different kinds of reading books and seven different sorts of arithmetics." As to the power of accomplishment the children showed, there seems to have been a consensus of opinion.

"There is among us a too general want of thoroness in teaching the rudiments of knowledge—the principles of science. There is a national tendency to get on, or as it is popularly termed, to go ahead, which infects our schools as well as everything else, very much to the detriment of all solid acquisition. Children will talk to you of oxides and latent forces and synecdoches and the Gallic war and Anglo-Saxon idiosyncrasies and geological stratification and Hindoo cosmogonies till your head aches when they would spell character with a k and locate the Black Sea in Japan."

"A table of words spelled differently but pronounced alike was usually a favorite table with most instructors. It was usually studied until many of the pupils could repeat it from beginning to end. But I never knew any teacher to require his pupils to apply it. If they wrote a letter and had occasion to use the words 'write' and 'plain,' they were almost as likely to be spelled 'wright' and 'plane,' as in the proper manner."

"English grammer is almost totally neglected and composition is an art which one would suppose was entirely useless. Every child should be taught how to write a letter, at least.

"The parents never visit the schools and feel but little interest in their prosperity and less sympathy for the teacher."

"Within the present generation there has been more deterioration in penmanship than in any other branch of education. Why are the writers of the present day less

rapid and less legible than they were fifty or even twenty years ago? We answer, first, because they are not properly taught."

This is a busy world and pressing interests are many, but it was with a contented mind that I picked up my history of education and started for college. I felt that the time spent on such a survey had not been wasted. This may not be the best of all possible worlds, but truly there are compensations.

MARTHA MACLEAR

WASHINGTON, D. C.

IV

THE MANY-BOOK VERSUS THE FEW-BOOK COURSE OF STUDY

By general consent, the end of education is social efficiency. If the pupil is to be prepared for a maximum of social efficiency, he must, in addition to observation, experiment, doing, and the various kinds of expression, be brought into vital and stimulating contact, thru books and pictures, with the fundamental lines of race-achievement from primitive beginnings. I say from primitive beginnings, because only in this way can the learner catch the spirit of race-achievement and acquire power for individual achievement. At each step of its progress, the race, under the inspiration of the master-motive—human wellbeing—has pictured some form of wellbeing, and has set about devising means for its realization. The pupil, thru books and pictures having been brought into vital contact with a multitude of concrete cases of race-achievement—past and present—is likely to possess the motive and power to fully utilize the civilization which he has inherited, and possibly to add to it.

Then, the book problem would be to select, or prepare, inspiring books, suited to the grades, on all great lines of race-achievement—food, clothing, shelter, fuel, transportation, means for the transmission of intelligence; history, civics, the natural sciences, mathematics; and last, the subduing of the baser appetites and passions and the cultivation of loftier desires and aspirations in their stead.

The above scheme would call for books on race-achievement in textiles, dyes, leather, felts, furs, meats, grains, breads, vegetables, fruits, nuts, beverages, condiments, oils, woods, metals, stone, brick, terra cotta, cements, porcelain, fuels, heating and ventilation, lighting, vessels, land vehicles, nails, telegraph, telephone, phonograph,

sewer systems, water systems, fire department, police department, sanitation and hygiene in home and municipality; use of water for navigation, power; and irrigation; use of steam and electricity for power; bridging of streams, domestication of plants and animals, progress of the race in the protection of person and property and in civic cooperation generally; the use of quantity for business, commercial, industrial, and scientific purposes, etc.

Unless the above proposed books have spirit, secured thru keeping wellbeing as a motive in the forefront, and thru the marshalling of facts, historically and dramatically, they will not give their readers the increased social efficiency desired; they might result rather in overburdening the memory of the pupil, as well as the course of study. While probably more books have been written upon the above topics during the last two decades than in the dozen decades preceding—some of them excellent, many of them good—still very many of them lack spirit, scholarship, unity, and proportion. Many of them bear unmistakable evidence of hasty preparation and copious clipping from cyclopedias, books of travel, biography, history, civil government, and science too difficult for pupils of the grades. The great fault with many of these books is that no one mind has given unity, proportion, and spirit to them. Only organized subject-matter can have spirit. In addition to the above faults in the books, all the fundamental lines of race-achievement are not covered by books suited to the grades.

Permit me to illustrate the spirit that comes from a historical treatment. The race in search of clothing, makes threads and interlaces them—spins and weaves—with the unaided fingers, later with wheels, spinning one thread at a time, and hand looms, and still later—after the middle of the eighteenth century—with complicated machinery, whose blessings the world owes to Hargreaves, Arkwright, Cartwright, Crompton, and Watt. These inventions increase efficiency in this department of industry more than a hundred fold, so that those employed in this industry

in civilized countries turn out a greater product than could be turned out without these inventions, if the entire population devoted itself to this industry. A similar increase of social efficiency obtains in hundreds of other fields of human endeavor. Is it not an inspiration for a pupil to realize vividly that he has multiplied his social efficiency one hundred times by being the heir of all the ages!

It is interesting and instructive to observe the interrelations of the several textile inventions. John Kay's invention of the fly shuttle—1738—by which one person could weave cloth of any width, gave the weavers great advantage over the spinners. The demand for more yarn was met by the spinning machinery of Hargreaves, Arkwright, and Crompton. With these inventions in spinning, the spinners crowded the weavers till Cartwright invented the power loom. At this juncture came Watt's steam engine to put all this spinning and weaving machinery in motion; and later, Eli Whitney's cotton gin, to supply an abundance of cheap cotton. The improved methods of dyeing, and later, Howe's sewing machine correlated with the above-mentioned inventions.

In the iron industry, at first, smelting a few pounds of iron in rude blast furnaces; now, one hundred eighty thousand tons annual output from a single blast furnace. The primitive blast produced by the prevailing wind becomes successively a blast produced by a rude bellows, by water-power, by steam; and later, a hot air blast requiring only one-fourth as much coal. At length the open-mouth furnace is closed, utilizing the gases (heretofore wasted) in producing the blast and heating it, besides separating the valuable by-products—ammonia and coal-tar. Cort's invention of the puddling furnace gave cheap wrought iron, while Bessemer's invention of the converter gave cheap steel. About the middle of the nineteenth century, railroad transportation was confronted by one of those physical facts that sometimes blocks progress for centuries. The rolled iron rails could not stand the strain of heavier rolling stock and greater speed. At this juncture, Bessemer's process gave cheap steel to replace iron rails.

The vital thing in transportation by land and water is the cheapening of freights and the safer and more expeditious carrying of passengers. This is accomplished on land thru the use of better grades, straighter tracks, larger and stronger cars, and more powerful engines; on water, thru the use of larger vessels, more powerful engines, and improved methods of loading and unloading cargoes. As a means of cheapening freights, the vital thing about our Great Lakes is the more than half century of engineering achievement that has given twenty feet of water around the Rapids of St. Mary's, on the St. Claire Flats, and at the Lime Kiln Crossing—thus permitting the use of larger lake craft. All industrial and commercial topics admit of like vital treatment.

Supplementary to tracing the history of an industrial process and of raw material to a finished product, as above, typical examples of local concrete conquest of an environment to wellbeing should be worked out with sufficient fullness to give insight and motive to the learner to conquer his own environment. Good examples of such local conquests are: New York City's getting the surplus population from Manhattan Island to its suburbs by means of rapid transit; this city's (girt with salt water) getting fresh water for its millions of inhabitants; Salt Lake Valley and Southern California successfully subduing the aridity of those regions.

But all industrial treatment, whether tracing an industrial process historically or raw material to a finished product, goes back to natural resources—heat, water, soil, ore, wind, forest, waterfall. These natural resources lend themselves readily to a vital treatment. Back of the soil are the disintegrating agencies that are making it. Back of the moisture are the clouds that have drunk their fill from distant bodies of water and have been borne inland by winds.

The foregoing list covers most of the topics that are fundamental in man's conquest of the kingdom of nature to his wellbeing. And the beauty of this conquest is that it is never-ending. We have been accustomed to point to the

domestication of animals and plants as finished conquests; but the creations of Luther Burbank, the discovery of the part the mosquito plays as a disease-carrier, and the rapidly growing knowledge of germs, indicate that the race has but fairly begun its conquest of the plant and animal kingdoms. Primitive and savage man battled with the large animals. Civilized man battles with animals that are infinitely small. We are learning that, while a multitude of lions turned loose might destroy their thousands, the countless army of infinitely small animals destroy their hundreds of thousands.

I have named one great fact in the field of nature—man's conquest of nature to his wellbeing. The other great fact in this field is the animal's and the plant's conquest of their environment to secure nutrition and the propagation of species. There is a world of interesting and educative reading material—for the grades—in the interrelations of animals and their conquest of, and responses to, their environment; the preying of one animal upon another, and, therefore, the use of one animal, as the bird, to exterminate others or injurious insects; the preparation of animals for winter and for spring; the ingenious devices employed to get foods or to escape from an enemy; the use of organs—fin, horn, trunk, gill, wing, web-foot, integument, song—to serve the animal's wellbeing. The plant world furnishes a like wealth of material in its interrelations and responses to environment.

History and civil government lend themselves admirably for reading material in the grades. Stimulating books on the pioneer life of this country and of primitive people will be read with interest in the fourth and fifth grades. From six to ten books should be devoted to the history of this country in order to give that detail necessary to inspire and move the pupil. If the pupil's social efficiency is to be greatly increased thru the study of physiology, he should read at least a half dozen books dealing vitally with the bodily functions—hygiene, sanitation, care of the sick, and physical culture in its relation to physiology.

There should be at least a half dozen books covering the business transactions out of which the arithmetic problems arise. This would not only give motive for the solution of the problems, but would acquaint the pupil with the problems as they will arise in life, together with a knowledge of their life-setting. In literature there is no dearth of classics suited to the pupils of the grades, but not enough of them are read to form a taste for such reading.

I anticipate the criticism that the foregoing historical treatment is too difficult for pupils of the grades; that it will not interest them. The answer to this is that it does interest them where given a fair trial, and that *a priori* such dynamic treatment is much more closely related to the pupil's life interests than is the statics of the ordinary course of study. Besides, such books should not only be copiously illustrated, but resort should be had to story and to dialogue in which characters represent historical periods, countries, or occupations. There are those who favor ample treatment of present industrial activities, but who oppose the treatment of the industrial past. While I would make ample use of the commercial and industrial life of contemporary peoples low in the scale of civilization and high in that scale, I do not think this can, in any way, take the place of a knowledge of the triumphal march of the race from ignorance, isolation, poverty and weakness to intelligence, cooperation, wealth, and power.

Besides, the pupil is surfeited with the historical in military achievement. Is achievement in the arts of peace of less moment? To a civilized people, should there be more inspiration in military heroes than in Elias Howe, Fulton, Goodyear?

I anticipate the further criticism that the common school course of study is already overloaded. The answer to this is that while the above scheme would greatly increase the number of pages to be read, it would also increase the pupil's motive and interest, so that a half dozen pages of concrete, well-organized detail would be as easily mastered as one page of condensed textbook matter.

It goes without saying that the preparation and use of the above books will encounter obstacles; but over against these must be set a condition of affairs not creditable to a century that is the heir of all the past; namely, expenditure for libraries and public schools unprecedented in any former age, both the library and the school professedly instituted for the purpose of increasing social efficiency; a general recognition that a liberal use of the printed page—not in homeopathic doses, a page or two at a lesson—is one of the chief means by which the adult is expected to increase his social efficiency; and yet, reading in school dry condensed matter that tends strongly to create a distaste for the printed page; and frequently reading out of school, either very little, or much that inspires hopes, aspirations, and sensations that either can not, or should not, be realized. Comparatively few who have completed a high school course, during after life, take pleasure in reading books of travel, history, biography, natural science, industrial achievement, or English classics.

On account of our failure to give pupils a natural course of reading during his school life, he fails to get an idea of the true function of reading. He comes to look upon even the hasty, careless reading of a book as an end within itself, instead of a means to bring him into vital contact with the fundamental lines of race-achievement, and this latter as a means to the supreme end—social efficiency. To this lack of a systematic course in reading during school life is due, in a large measure, the reading dissipation of those who are in constant quest of the latest book, and who fly to each new book as tho it contained a mine of precious ore never before brought to light. A good course in reading ought to teach the pupil that the fundamental and essential facts in the various fields of human achievement and thought are limited in number. Even in literature, writers have shown how the same situations have been worked over and over again from Aeschylus to Shakspeare. Those who dissipate in reading, who read for a new and intoxicating sensation, should be brought to realize that only such

sensations and sentiments as inspire one to greater social efficiency are really worthy of a refined, moral and cultured person.

Then, under the above scheme, the pupils would daily read intelligently from forty to fifty pages, say an average of twenty books of four hundred pages each a year, in grades four to eight, inclusive—one hundred books during the five years; also, a large number of primary books in grades one to three—books full of illustrations relating the child to race-conquest.

One or two hundred such books as this paper contemplates, supplied in sets, either by the library or by the school, or by both, supplementary to the present school book course would result in incalculable good. But in the evolution of human progress, the time ought to come when these books would supersede the present textbook course.

The above discussion has been confined to the eight grades below the high school. With certain modifications, I believe the discussion is applicable to the high school. I believe the high school graduate, and especially the pupil who drops out before graduation, would possess much greater power if the course in literature, history, civics, geography, and mathematics consisted of several times as much reading matter as at present; and if the course in the natural sciences, bookkeeping, domestic science, domestic art, gardening, and manual training for boys consisted of, not only a much larger body of reading, but of much more abundant concrete practise.

Finally, why have not all the foregoing books been written? For the same reason they would not now be generally used, if prepared—lack of public sentiment. The power of tradition and conventionality is a standing wonder. We smile at the man who carried the grain in one end of his sack and a rock in the other to balance it. When the condensed textbook was adopted, there were few stimulating books in existence adapted to pupils. Free textbooks and juvenile books furnished free, in sets, by public libraries, were unknown. Public sentiment in favor of liberal

expenditure on schools for all was low. But little had been written upon the danger of memorizing at the expense of thinking. Yet, now, when all this has been radically transformed, we continue the condensed textbook. Writers will in vain continue to deplore the dearth of thinking and verbal memorizing for the next examination, unless this fundamental defect be remedied.

L. E. WOLFE

SUPERINTENDENT OF SCHOOLS
MEMPHIS, TENN.

V

MODERN LANGUAGES IN EDUCATION¹

A STUDY IN COMPARATIVE VALUES

Much has been said and much may be said against the Greek and Latin classics as a general instrument of secondary and higher education in this country. But there are many of us now, shall I say, in middle age? who, looking back on our own mental development, recognize that we owe an immense debt to the system of classical education under which we were trained. We do not grudge an hour that we spent on reading the Greek and Latin classics, on composing in Greek and Latin, prose or verse, or even an hour that we spent on studying the niceties of Greek and Latin grammar. Whatever may be the trend of future policy in education, what we had can never be taken from us. But those of us who have any responsibility for that policy must be anxious that future generations may be schooled as well as we were. And, since we can not deny that there were many of our school-fellows who did not care for or profit by the kind of schooling that suited us, we must make it our endeavor that those who are not able or willing to get all the good that is to be got from Greek or Latin should yet receive some corresponding benefits in another way.

We got, first of all, a thoro drilling in grammar, accidence first and syntax afterwards. Man has many tools, but the most powerful of all is language. In dealing with language generally, with our own language, and with any other languages which we may use, we conceive that we thus acquired a certainty, an accuracy, a confidence, a sense of what is possible and not possible in language, which we, at any rate, should not have acquired

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in any other way. Further, we became acquainted with masterpieces of all time—with Virgil, Lucretius, Horace, Catullus, Juvenal, Cicero, Livy, Caesar, Tacitus; and in Greek with even greater masterpieces—Homer, the tragedians, Aristophanes, Herodotus, Thucydides, Plato, Demosthenes. In Greek we learned to know the finest, the most graceful, the most musical, the most flexible of all instruments of human expression.

Then we had to translate into English from Greek and Latin authors at sight. That was a fine intellectual exercise in itself. We knew that the passage before us must contain a coherent, intelligible, logical series of expressions. We had to construct, first of all, and often from imperfect knowledge, a conception of its general purport; then we had to work out the detail and seize the finest shades of meaning; then we had to find in English idiomatic expressions, orderly, rhythmical, harmonious, to render the general effect and the particular phrases, with the knowledge that our prose would be judged by a critic who was a scholar, not only Latin and Greek, but also in English. Thus, we learned to use our own language. The translation of ideas or statements or arguments conveyed in one language into the approximate equivalents of another speech involves a whole set of useful mental gymnastics. I always think that bilinguals, like the Welsh, whose education is carried on in two languages, must get more from their elementary schools than the scholars of a country like England, where only one language is used in school.

Then we composed in Greek and Latin, prose and verse. I suppose the pleasantest part of our work was reading, just reading, Greek. But next to that I should certainly put successful composition in Latin or Greek verse. Yet, if one part of our classical system must be jettisoned to save the rest, I imagine it should be the verses. They were useful to some, I am certain; perhaps they were not useful to all. But no wrestling with the awkward structure of a German sentence, no graceful maneuvering with the myriad idioms of French, will ever give the easy mastery

of language in general that comes from long practise in the artistic construction of Greek and Latin sentences. You have only to survey English prose before and after the classical revival to see how much our language owes in rhythmical and musical variety, in skilled coordination, in resources of style to men who had learned to write Latin and Greek. It will be a pity if the time ever comes when no one works for himself in that workshop.

Then we got an introduction to foreign history, politics, customs, and institutions. What is valuable in historical education is not the acquisition of a set of facts or dates, or even the comprehension of a reasoned account of the causal determination of a nation's destiny, but the living into the life of a people whose manners, customs, ideas, institutions are different from our own, and yet not so different that we can not understand them. That we got, and got not by lectures or systematic instruction, but in the effort to master and understand the books that we were set to read. And these peoples, whose life we got to know as if they had been our cousins, are the peoples on whose civilization is based the whole of modern European culture and polity. I think even the stupidest, the idlest, the most recalcitrant of us learned something from this.

Other things we learned, a little at school, more at the university: political, moral, and metaphysical philosophy; but I am now dealing more with classics at school than classics at the university.

All the boys at my school had an opportunity of learning these things, but only the minority used that opportunity; many of those who failed to make much progress were stupid and dull at books; others were idle; but all of them, I think, learned something; and some of them, I know, have lived to regret that they did not learn more. But I am willing to admit that many of them might have learned more if the course of study had been better suited to their faculties. Greek and Latin are undeniably difficult languages, and until you have got some way with them you get little except a drilling in language.

I think it probable that those of us who had a taste for languages and literature learned more in those days of Latin and Greek and of all that appertains to the classics than similar schoolboys do now. Mathematics took a back seat; you could learn some, if you liked, but no one bothered you much if you did not like. We used to draw a great many maps, and we took great pride in making them look neat and pretty, and decorating them with water colors; we learned no systematic history; there was a little science going, which used to turn up in the most capricious way. Looking back, I can not imagine why I should have learned a little geology, a little botany, a little crystallography (save the mark!), and should never have pursued any of these studies any further, nor have learned any chemistry or physics. I have never done a laboratory experiment in my life; and theoretically I regard that as indicating a defect in the old educational system. Boys in modern schools have to devote a great deal of time to these subjects, and I hope they are the better for them; they certainly have less time for Latin and Greek; and that is one of the reasons why Latin and Greek are being pushed aside, and why the most ardent of their friends can no longer demand that they should continue to be the universal instrument of secondary and higher education.

For my own part, if I were a headmaster, valuing Greek and Latin as I do, and as many of them do, I should aim at making Greek and Latin a prize for those boys who proved themselves capable of learning other and easier languages. I think every boy who aspires to a secondary education, liberal or commercial, should learn at least one foreign language, and, for many reasons, I think that universal language should be French. If such a boy proved dull at French I would nevertheless keep him at it all his school days, so that when he left me he should at least have got beyond the rudiments of some foreign language. If he proved bright at French I would put him on to another language; Latin if he desired a liberal education, German if his aspirations were commercial. And I would have a

small and select body—three classes at most, unless the school were very large—a body of Grecians, all industrious and gifted, who would be put on rapidly in Greek and Latin and get the full benefit of a classical education without being impeded by the dullards. Such boys under such circumstances would learn more Latin and Greek in four years than most of us did in ten; and it would probably be found that their other studies did not suffer. The classical scholarships at the Universities of Oxford and Cambridge would be prizes, to which such boys could aspire. By this means we should keep alight the torch of classical learning, scholarship, and education, without interfering with the utilitarian ends and desires of modern parents. No boy would be forced to learn Latin or Greek unless his parents wisht it.

If this were done, the chief part of most great schools would be a modern side. On this side science (including the chief part of geography) and mathematics would have their appropriate places, which I do not propose to allot, and English (including English history) would be thoroly taught thruout by the medium of the English classics, and otherwise. French and German would represent the side of culture which can only be developed thru foreign language and literature. How far can French and German be made to supply that sort of training which Greek and Latin have given, and still give, to the best schoolboys on our great classical sides? I should be glad to learn that any serious attempt was being generally made to attain this ideal, but I believe that the domination of the direct method and the study of phonetics have tended to put this objective out of sight and to push aside written translation, written composition, and the study of a considerable body of masterpieces. I am not a schoolmaster, and I should not be entitled, even if I was inclined, to say anything against the direct method of teaching modern languages. But I think a point must be reached in every boy's school career at which the literary study of the language should become more important than the oral. From

this point onwards I think that more might be made of French and German as instruments of liberal education than is now the case.

Let us take French first, and the various points in order. To begin with, French has an advantage which neither Greek nor Latin have. French *diction* has been developed into a fine art. It has its professors, whose methods I know from experience to be admirable. We know exactly how French ought to be pronounced. I, you, or they may not be able to do it right, but it is agreed how it should be done. It is pronounced with the utmost accuracy both in its consonants and its vowels. No consonant is slurred; every vowel is true and pure. English, on the other hand, is slurred and blurred; many of our consonants are half swallowed; many of our vowels are ordinarily pronounced as irregular diphthongs. I do not hope to alter the main characteristics of English pronunciation; and an English diction class would probably bring the schoolmaster into collision with many of the parents, who might find that the pronunciation learned at home was being condemned as vulgar and incorrect, and, in any case, would consider accurate enunciation to be priggish, pedantic, and affected. But if boys were taught (very likely they are so taught in some schools) to give full value to French consonants and vowels, and made to practise until they had learned to use in speech their lips and tongue and teeth, they would not only learn to pronounce French, they would not only learn the full beauty of French sonorities, but they would learn the principles of elocution, which would be of value to them should they become schoolmasters, professors, barristers, clergymen, actors, singers, or politicians. Moreover, they would approach the pronunciation of any new language with a knowledge of the points to be observed and a trained mechanism of speech. They might even unconsciously improve their pronunciation of English. German pronunciation might also be made a useful exercise, but it is not comparable in elegance and accuracy to French.

Now, unfortunately, Greek has not this advantage. We

do not know the full beauty of Greek, because we do not know how it was pronounced. We can not give it its true sonorities. We do not know how accent, stress, and quantity were reconciled. Greek is marvellously beautiful, even as we recite it. How much more beautiful it must have been in the mouth of a Greek actor or orator! The "new" pronunciation of Latin is nearer the mark than we can ever hope to get with Greek. But I doubt whether Cicero would understand a professor of phonetics speaking Latin.

Next, as to grammar. French grammar is a pretty study; but it is not comparable in difficulty to Greek or Latin grammar. All the more reason that it should be accurately learned. Many of its processes are of great interest in relation to logic and thought. When I used to examine in French I used to be astonished at the grammatical inaccuracy even of good candidates. Few seemed to know that a French sentence as a rule can only mean one precise thing, and that attention to grammar will disclose what that precise thing must be.

German grammar is more troublesome. The accident is very arbitrary, and can only be mastered by an effort of memory. But such efforts of memory should be made in youth. The time of youth is less valuable, and the verbal memory is at its best in youth. If French and German are taught in schools, they should be taught with the utmost attention to grammatical accuracy. That is, among other things, a useful moral discipline.

There is no lack of masterpieces in French. French, especially modern French, has its lyrical poets, and some of them are hardly inferior to the Greeks. The English, in their pride of poetical wealth, are apt to decry French poetry. I think that must be because they do not know it, or perhaps because they have never heard it read aloud as it should be read. French prose is an incomparable instrument of lucid and brilliant expression. There is no lack of texts of the seventeenth century, of the eighteenth century, or of the nineteenth. French is so easy that school-boys might read a great many books. It is very undesir-

able that boys working at French and German should work thru their texts so slowly as our Greek and Latin texts were taken in school. They ought to learn to read French and German for pleasure. Grecian schoolboys learn to read Homer. I do not see why sixth-form schoolboys should not read Commynes and selected essays of Montaigne. The French comedians offer, besides classical specimens of literature, a mirror of seventeenth century and eighteenth century life in France. In history, however, it is difficult to find texts so suitable for the illumination of schoolboys as Caesar, Tacitus, Herodotus, Thucydides. The invention of printing has made our modern historians 'intolerably prolix. *νήπιοι, οὐδὲ ἴσασι ὅσῃ πλέον ἤμιν παντός.* The Greek and Latin writers had to consider the value of the scribe's time. What modern work is worthy of lineal study as Tacitus's *Germania* deserves it? I can think of none except Bacon's *Henry VII.*

In German masterpieces are more rare and less varied in character. At one time, when the Germans were proud to learn from the French, German prose looked as if it might develop into an artistic instrument. But that process of development ceased with Heine, and there are but few German writers who are accepted as classics, as Pascal, Molière, Racine, Boileau, Montaigne, Voltaire, Rousseau, and many others are accepted. No modern German writer carries on the classical tradition; even less has any the classical and individual style of Flaubert, Maupassant, Anatole France. Still, there are plenty of German texts that no schoolboy need regret to have studied. And the German lyrics of the great period show what poetic genius can do, even with somewhat intractable material.

Translation from French into English can not be made so valuable an exercise as translation from Latin or Greek. Good French prose is seldom difficult to an Englishman, unless perhaps in vocabulary, and we do not want our schoolboys to spend their energies in learning hard words. I do not think that there would be any advantage in racking their brains with Mallarmé. Not only is it the genius of French expression to be lucid, but the order of words

in French is similar to that in English, the construction of the language is similar, and the syntactical methods are familiar to us. Still, there is room here for some exercise in style and accuracy. I once asked an acquaintance who had obtained a first class in the Modern Languages Tripos at Cambridge and specialized in French, to translate an article written in French. Not only did the translation, when it arrived, contain many blunders, but it showed no attempt to render the original into elegant and idiomatic, even into printable, English. It required to be rewritten. This seems to show in the Modern Languages Tripos neglect of one of the most important educational sides of language study.

Translation from the German is more difficult, and, owing to the structure of the German language, it affords a more valuable exercise than translation from the French.

Translation into French is a very charming and tantalizing game. I think schoolboys might well spend a good deal of time in practising it. After they had attained some proficiency they might be trained in extempore translation. One advantage of learning an easy language is that you can carry it much further than Greek and Latin. This advantage should be utilized.

Translation into German is necessary for the learning of German. I can not imagine any one practising it except from sheer necessity. But it is not undesirable that schoolboys should have some disagreeable tasks. They should be warned, however, on no account to imitate German methods of expression in their English style.

After much reflection I do not think that schoolboys are ever likely, from the study of French texts or German texts, to obtain the kind of familiarity with the life of foreign nations that we used to get from reading Greek and Latin. There are no French books—at least, none of manageable dimensions—that throw such light on the life of France as Caesar, Tacitus, Livy, Juvenal, and the speeches of Cicero throw upon Roman life; none that are so well worth study from this point of view as Herodotus, Thucydides, Aristophanes, and the speeches of Demos-

thenes. One reason for this is that French literature is, and always has been, divorced from politics. Horace and La Fontaine have many similarities; but Horace is a mine of political and social allusion; not so La Fontaine. French memoirs are not, for the most part, literature, and if they were you could not put schoolboys thru a course of them. Commynes is an exception, but he is only suitable for the very advanced—schoolmasters as well as schoolboys. The history and the antiquities are too difficult. Montesquieu and Rousseau are only theorists, and not very good theorists at that. I think this difficulty might be got over by teaching boys with their books the dramatic and fascinating history of France. While reading Molière and Boileau they might learn the history of Louis XIV, with explanatory retrospects. But, whatever the difficulties, if French is to take the place of Greek or Latin in our schools, it can not be enough that the boys or the girls should only learn French language and French literature. They must learn something about France, about French history, French institutions, French customs; French manners; otherwise they will have mist one-half of the benefit that we got from learning Greek and Latin.

The possibilities of modern languages in education are decidedly superior for a great number of boys to those of the old classical system. This is another case in which the half may be better than the whole. We few, we happy few, learned many things which are a priceless possession. But many of our stupid friends, and many of our idle friends—some of them have since proved that they are, in fact, neither idle nor stupid—learned but little. Let us take, then, for the humane studies, as a rule, not less than half the time, in school and out; let us leave to the other studies—mathematics, science, drawing, carpentry, drilling, anything you please—the other half. For the Grecians we might poach a little on that half. Of the humane half let us take one-third for English. That leaves us eight hours a week, or perhaps a little more—of school time—to be devoted to foreign languages. Let the boy who is fit to learn but one language give all that time to French.

Let the boy who is fit to learn French and German, or French and Latin, or Greek and Latin, give all that time to those. But if any boy learns only French, let him learn that thoroly. Let him learn to pronounce it, let him learn its grammar, let him read the French classics, let him translate French into English and English into French, let him learn something about France, her romantic history, and her gifted people. Dull as he may be, idle as he may wish to be, after five or six years on French he will have learned something that will widen his intellectual horizon, and develop his capacities where they most need development.

With German the problem is still more difficult. German literature begins, for our purposes, with Lessing, and, I am afraid, for our purposes we must say that it almost comes to an end with Heine. In that period many things happened in Germany, but we can not say there was any German history. All the same, let us work on the same lines. Let the boy who has been promoted to German give half the language-time to German and half to French. Let him learn to pronounce German according to the best school—the school of the German theater; let him get its grammar into his bones, let him read the German classics; let him translate German into English, and English into German.

All this is complicated by the fact that if a parent wants his boy to learn French and German, he had better see that he learns them before he is ten; if possible, before he is eight. That is the time to learn languages orally, the time when Nature fits us to learn our own. But most parents can not afford to have their children taught either or both languages in this way; and if any boy comes to my ideal school knowing French and German up to the standard of the lower fifth, as well may happen, I shall know what to do with him. I shall put him into the lower fifth for French and German. He may not understand all that he hears there, but he will not forget what he has learned, and he can put the chief part of his work into English and the other studies. Or he may go into the lowest

Grecian class, and start right off on Latin and Greek. Having learned two foreign languages, he is probably the better fitted to learn others. But schools must be organized for the average, and it is not likely that for some long time to come more than a few boys or girls will learn French and German from their nurses and nursery governesses.—to any real purpose.

I am an examiner, perhaps the Arch-Examiner; but I will not dispute that title with any one who thinks he has a better right to it. I was led to write this paper by a practical problem which has been occupying my mind for many months. In one of our examinations, which is intended to test the relative merits of boys at about the age when they leave the public schools, we have a higher grade examination in Greek, Latin, French and German. Candidates must take one foreign language, but they need not take any in the higher grade; they may, however, take any one, or any two. The languages in this grade are all of equal value; and we have to hold the balance even between them; that is by no means easy to do. The headmasters who are interested in Greek and Latin asked us to set a general paper such as classical candidates are ready to take, in Greek and Latin history, customs, literature, and institutions. This we could easily do in Latin and Greek, but if we did it for Latin and Greek we must also do it for French and German, otherwise the classical candidates would be at a disadvantage. Does any one think we could do it just now in French and German? If so, does any one think he can suggest a syllabus that would suit our purposes and also suit his school? I have considered many syllabuses; but I can not think of any that would not drive our candidates from the schools to the crammers. But if education in French and German had been developed as classical education has been we should be able to do what we desire. Perhaps, ten years hence, we may be able to do it.

STANLEY LEATHES

LONDON, ENGLAND

VI

THE ATTITUDE OF THE AMERICAN PARENT TOWARD EDUCATION¹

The Attitude of the American Parent toward Education—that is the subject the Executive Committee instructed me to talk to you about this evening. As, for more than a quarter of a century, I have been dealing almost exclusively with the administrative side of a huge system of schools, I felt no peculiar fitness to discuss the traits, general or particular, of the American parent. All that I could promise to do was to collect and collate information derived from those whose vocation brings them into close contact with the parents of our students.

There seemed to be two main sources of information—deans of colleges and principals of high schools.

I must confess I have found it difficult to extract information from the deans. From one dean whom I approached I could gather only that when a parent comes to the college to talk over the prospects of some "young barbarian," he is usually, if not invariably, "infuriated." Another dean of a large college writes me: "My own experience would indicate that parents take exceedingly little interest in the higher education of their children. They rarely call to see us and rarely write letters that indicate anything more than solicitude over some trifling incident in the career of the child. If I were to make any criticism of them as a class, it is that they neglect the subject of their children's educational opportunities." My friend, the dean, I fear, is guilty of a *non sequitur*. It does not follow, because a father does not write to the dean or does not call upon him, that therefore he neglects the subject of his son's

¹ Presidential address before the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at Philadelphia, Pa., November 29, 1912.

education. I am sure that when I was at college my father and mother never wrote to the college authorities or exchanged words with them, and yet they took the most intense interest in their son's education. I am equally sure that I never wrote to the college authorities when my son was at college, and yet I was not unmindful of his progress, and I even listened with delight to his slangy—the college youth never fails to pick up slang, whatever subject of the curriculum he may neglect—descriptions of the eccentricities of his professors and the pranks of his fellow students. The fact is the boy enters college just at the age when his most intense desire is independence—to think for himself and to act without being obliged to render a minute account of his actions. Happy the youth who, at this critical period of his development, falls under the influence of men of culture in his college, whom it is worth his while to honor and to imitate. And the wise parent, as long as he knows that his son is independently following good guidance, will do well not to bother the dean unnecessarily, and not to make life a burden to his son by openly obtruding his counsel or openly displaying his authority.

Another dean whom I consulted does not accept the view that parents generally neglect the subject of their children's education. "Each fall," he says, "I ask the parents or guardians of new students if they would care to come to see me, and I find an encouraging number who are really anxious to cooperate with the college in seeing that the student profits by his college work." Possibly this opinion is the result of the fact that, with the enormous growth in the number of those who seek the advantages of college life, the college is now drawing upon sources from which, say twenty-five years ago, few college students were derived. The time was, and not so long ago, when the boy who looked forward to college life, it was fair to assume, came from a stock that had the tradition of what is called culture. He was the son of a clergyman, or a teacher, a lawyer, a physician, or an engineer. But now, the colleges are

largely recruited not only from these sources, but from the idle rich, and from the industrious, but often uncultured, poor. And it is well that both classes should seek the advice of their teachers. The idle rich are apt to neglect their parental duties. The industrious poor too often do not know how to advise or guide their sons in college life. That the rich boy may not acquire deep-rooted habits of idleness and extravagance, or worse, and that the poor boy may not yield to temptation, and that he may derive some benefits from his college life that will repay the self-denial of his parents, and enable him to fill a large place in society, it behooves the college authorities to invite, and, if possible, to secure the cooperation of fathers and mothers, and, where necessary, to instruct them in their duties. In my day in college in another land, a boy was allowed, so long as he attended lectures with reasonable regularity, to sink or swim, morally and intellectually, without aid and apparently without sympathy, from the college professors. And no small proportion of my fellow students went to the bad. For the boy of weak character the only safety lies in cooperation between the college and the parent, and the first move must come from the college; for the parent is diffident, trusts too much to the college, does not know, even when he has good intentions, how to act, and is too often, particularly in the case of the mother, tyrannized over by the child.

Upon the whole, my correspondence with college deans leads me to the belief that these officers have but a poor opinion of the American parent. Even Dean Briggs, of Harvard, in his charming essay on *Fathers, mothers, and freshmen*, tells us of parents who shift all responsibility for the training of their children to the school or the college, of parents who distrust their sons, of parents who are ignorant of their children's character, of the fathers who condone or excuse the vices of their sons, of the "trivially biographic mother;" of the father who suggests that the college should employ, at his expense, a detective against his son; of the father who, when his son is suspended from

the university, keeps him in a neighboring city, at any cost and with any risk and with any amount of prevarication, rather than take him home and let the neighbors suspect the truth; of the father who, at a crucial moment in the life of a wayward son, goes to Europe for pleasure (tho, to do him justice, he has been of little use at home), of the father who argues that his son's love of drink can not be hereditary, since he himself had straightened out before his son was born; of the father who combines with the son to keep the mother in ignorance of the son's misdoings; of the fathers and mothers who can recognize no evil, even when it is writ large in their children—who attribute "truth to the tricky, sobriety to the vinous, and chastity to the wanton;" and of the parents who excuse "selfishness, trickiness, cruelty, and even vice" in their sons on the "wild oats" theory that "boys will be boys." Only at the close of his essay does Dean Briggs refer to the wise parent, and then only to the wise parent who has failed. "Yet some fathers and mothers," he says, "whose sons have gone wrong stand out clearly in my mind as almost everything that a parent should be—asking no favors, seeing clearly and promptly the distinction between the honorable and the dishonorable, and the distinction between the honorable and the half honorable, holding the standard high for their sons and for themselves in every relation of life; women struggling in silent loyalty to free their children from the iniquity of the fathers, and men as tender as women and as true as truth itself. What they are to their sons, we can only guess; to an administrative officer they are 'as the shadow of a great rock in a weary land.'"

Surely, Dean Briggs forgot to pay a tribute to that great host of parents whose sons did not go wrong in college, and who must have been "almost everything that a parent should be." I would fain believe that such parents and such sons are, if not a majority, at least a very large minority.

The secondary school, however, affords a better field for the investigation of parents than either the college or

the university. The student in the secondary school has hardly begun to assume the airs of independence that distinguish the college youth; consequently, the parent, if he chooses, has more influence over him. The students in the public high schools live at home. Hence, the teachers may come into close contact with the parents and have thousands of opportunities of studying them which the college dean or college professor has not.

Among the parents of high school students in New York City may be found every possible shade of character. A few distinct types, however, stand out very clearly.

First, there is the helpful type. The distinctive mark of parents of this type is that they desire to cooperate with the school in the training of their children. They believe in the school, they respect the teachers. They are eager to find out what the school requires of their children, and then they try to have their children meet that requirement. They attend parents' meetings and they welcome the teachers in their homes. The mother never takes the girl shopping during school hours; and the father never keeps the boy home to run errands. They set apart hours for the children's play and hours for the children's work, and see that they are rigorously kept. They counsel with the principal and the teacher as to the selection of a college or professional school after the secondary course is over, and aid in shaping the high school course to meet the requirements of the institution the student is destined to enter. The children of such parents come to school regularly and punctually and always with their lessons prepared.

Parents of the helpful type may be found among the poor as well as among the rich and the fairly well-to-do. They are not always educated men and women, either. They are, in my city, most numerous among the Hebrews.

But it would be an error to suppose that among our foreign-born citizens such respect for education is confined to the Hebrews. "I have just sent," writes one of my high school principals, "a young man to college who

is one of a family of nine boys and girls who have been helped thru grammar school and high school by an Italian blacksmith, their uncle; and last year another boy of the same family won a valuable scholarship at a great university. This man's ambition for his nephews and nieces is to make them first of all educated men and women, and it is notable that he has preferred for them a classical education beyond the grammar school stage of their work."

The critical but unreasonable parent next claims our attention. Such parents have generally very decided views about the schools. The curriculum is too heavy, or too light, or too inelastic; the teachers do not know how to teach, or they are not helpful and not sympathetic. When a child does wrong or fails in his studies, the critical parent invariably takes the child's part and refuses to believe him in the wrong. It is characteristic of such parents that they are always looking for favors. They wish special courses of study for their children. They demand that they receive special attention and that they be excused for lateness or absence on the most flimsy pretenses. Needless to say that the sins of such parents are in nearly all cases visited upon the children. They rarely do well in school and never receive all the benefit the school is able to give. "This class of parents," writes the principal of a great private school, who had long experience in Massachusetts, "which includes many clergymen, is very numerous in New England, where they camp on the trail of the schoolmaster and make life a burden to him."

And yet, it would be unfair and untrue to say that all critical parents are utterly unreasonable. High schools, as well as colleges, have their faults, and we may occasionally learn from the critical parent. "A German father," writes one of my high school principals, "came to see me, because I wrote him that his boy had raised the cry of 'Fire!' and almost precipitated a panic during a fire drill. He asked me why I did not 'lick' the boy. I told him that the Board of Education did not permit such a thing. With that he became very angry and exclaimed: 'You in America

do not know how to bring up children. You spoil them. It is in Germany that we know how. I will lick him myself'." Before the principal could interfere he had seized his big boy by the collar, dragged him from his seat, struck him in the face, and sent him howling from the room. The example of this critical parent is not one to be imitated, but we may at least get the hint from it that we do the child no good when we allow self-indulgence or malicious mischief to go unpunished.

The opportunity for free higher education has brought to notice very frequently of recent years the parent who is ambitious for his children, but not according to knowledge. A high school principal brought to my attention recently a typical case. A girl had taken three years to do one and one-half years of work. The principal sent for the mother and showed her that it would be impossible at this rate of progress for the girl to complete the four years' course within the maximum of six years prescribed by the Board of Education. Her reply was: "Sure, Mary Ann must remain in school. I've made up my mind to have one lady in the family." Poor Mary Ann was not sufficiently endowed mentally to accomplish high school work. The mother had the idea, on the other hand, that the chief function of the high school is to turn out what she termed "ladies." In such a case, a principal has no higher duty than to open the eyes of the parent to the folly of permitting or requiring a child to waste his time on Latin and algebra, when he has no natural ability for such tasks.

These foolish attempts to force young people into ways of life for which they are not fitted are particularly noticeable in the case of poor fathers and mothers who think they see ease and affluence and genteel society for their daughters in the ranks of the teachers. Here is an instance typical of thousands, which comes to me from the Brooklyn Training School for Teachers. "We tried our best," the principal writes me, "to get a certain pretty, amiable, young lady ready for promotion, but we failed. When she had been three terms in one class, I begged her to with-

draw. With tears in her lovely blue eyes, she said: 'I hate to be such a trouble to you, but the fact is, my parents think I'm smart. They have always thought so, but I'm not. It was very easy enough to get on in the lower schools, but here the work is too hard for me. I want to be a milliner, I could make stylish hats, but my parents think I should be wasting my talents. If you would only make my father believe that I am not smart! I hate to disappoint him, but I simply can not understand the hard lessons of this school.' Fortunately, a young man looking for a pretty, amiable, and capable wife, came along and rescued Miss Phoebe." "But I do not believe," adds my friend, the principal, "that her experience as a pupil will affect her attitude as a parent. If Mrs. Phoebe ever attends any of my mothers' meetings, I know she will tell me how precocious her son is and how trying it is to have him kept back just because the system or the teacher is at fault."

Miss Phoebe's case is typical, not merely of thousands of young women, who, having no talent for teaching, are pushed by ambitious but misguided parents into the ranks of teachers, but of the tens of thousands of boys, as well as girls, who are seeking to avoid the mechanic arts and are looking for some pursuit where they can always wear white collars and keep their hands clean, without regard to natural fitness. If you think this an exaggerated statement, you have only to glance at the trade or vocational schools that have been established in many of our cities and manufacturing villages, as the result of the recent agitation for industrial education. You will find them few in number and poorly attended. Whereas, the high schools, that are supposed to lead to the professions and commercial pursuits, are crowded to suffocation, and often with boys and girls who would be far better off both materially and intellectually, if they were learning a trade. Doubtless parents, ambitious but misguided, are often to blame for diverting the flow of their children's energies from its proper channels. Doubtless, too, dislike for modern factory

life, with its monotonous grinding toil at some minute subdivision of labor, has had much to do with diverting young people from the mechanic arts. I am inclined to think, however, that the unequalled liberality with which education is now provided at the public expense has been, in no small degree, the cause of attracting to clerical and professional pursuits so many young people who have no natural vocation therefor.

Mr. Arnold Bennett, with characteristic acuteness, puts his finger on this weak spot in our armor: "I know the secret of the fine, proud bearing of young America. A child is not a fool; a child is almost uncannily shrewd. And when it sees a splendid palace provided for it, when it sees money being showered upon hygienic devices for its comfort, even upon trifles for its distraction, when it sees brains all bent on discovering the best, nicest ways of dealing with its instincts, when it sees itself the center of a magnificent pageant, ritual, devotion, almost worship, it naturally lifts its chin, puts its shoulders back, steps out with a spring, and glances down confidently on the whole world. Who wouldn't?"

None of us would have the American child less proud and confident. But when this pride and confidence lead him to despise honest manual labor, and lead his parents to seek for some genteel pursuit for which he is not fitted, it is high time, in the interest of society, in the interest of the individual, to hang out the signal of danger.

And when this pride and confidence lead the child to be ashamed of his father and mother, or to domineer over them, or to take the ordering of his ways into his own hands, it is altogether deplorable. Sad to say, the parent controlled by his children is now no uncommon type, as our high school faculties find. One principal has shown me note after note from parents reading: "Sadie does not wish to return." "William says he will not go back." "Harold does not wish to continue school." "Ethel wishes to give up her studies," and so on, in similar strain. The word or the wish of the child settles the matter, as far as the

parent is concerned. This type of parent—the one who refers all educational questions to the child for decision—is, I regret to say, on the increase. Such parents include not only those who have no education themselves, and no realizing sense of the effort required for education, but also no small number of those who ought to know better. Perhaps this *laissez faire* attitude on the part of some parents—this breaking down of the best traditions of family life—is part of the price we must pay for universal education; but it is, nevertheless, altogether deplorable.

Closely allied to the type of parent controlled by his children, is what may be called the neglectful type of parent. Such parents never come to the school, even upon special invitation. They do not cooperate with the teacher. The pupil is left very largely to shift for himself. Irregular attendance and inadequate preparation are usually the result; and irregular attendance and inadequate preparation too often lead to truancy and perhaps worse. Sometimes it is said that parents assume this attitude because they are so absorbed in making a living that they have no time to devote to the education of their children. But this statement is not true of hundreds of parents who have ample leisure if they would only use it aright. "Many mothers," writes one of my Brooklyn principals, "have telephoned me that they would like to come to see me about their boys, but that they have so many social obligations they can not afford the time. Fathers, men of prominence and education in Brooklyn, will not give the time to their children that they will to their automobiles and motor boats. One man, a prominent lawyer, truly let his son go to the dogs, rather than take the time to cooperate with me in saving him."

A variety of this passive type is the father who surrenders his rights and neglects his duties by turning over all direction of his children's education to their mother. Perhaps this phenomenon is due to the fact that, as girls now generally remain longer in school than boys, the mother is often better educated than the father. Or perhaps it is that

the mother is generally more ambitious for the education of the children than is the father. Whatever the reason may be, nothing but bad effects can follow in any family, and particularly among the boys, when the children see that the father is indifferent to the things that pertain to their higher welfare.

But there are worse things even than indifference in some fathers. There is the father who is so possessed by greed that he sends his child to high school only until he can obtain a job for him without any regard to his child's preparation or aptitudes. And there is the father who actually opposes his child's higher education. "One of the brightest girls," says the principal of a large high school for girls, "one of the brightest girls who graduated from this school met with constant discouragement at the hands of the father, but she persevered and is now a teacher with a splendid record." Another one, now in training school, has been obliged often and often to study her lessons in the cellar, in order to flee from her father's anger. "Time and time again," says one principal, "the mother has come to me with words like these: 'I do so want my boy to go thru high school and college, but his father insists on putting him to work'."

But even these types of father are comparatively innocuous, compared with the fathers and mothers who lie about the child or who support the child in manifest lies. This last type of parent is generally a foreigner from southern or eastern Europe. He comes from a land where authority was to be feared or evaded. Deception had become a family tradition. Consequently, when the authority of the school is encountered, the first impulse is to evade the consequences by deception. It has not yet dawned on the poor father's mind that in this land of freedom cooperation takes the place of servitude, and that to cooperate with the school is to benefit the child. "I recall some cases," says a principal, "where the father appeared and supported the statements of the child as of his own knowledge, altho the child, prior to the appearance of the father, had been

stricken with remorse and had confest the true state of the case. When confronted with this fact, the father almost invariably said that he thought he must support his child's statements." When a mother writes: "Mary was sick," as an excuse for absence, when Mary was, in reality, shopping, there is a home influence at work that is fatal to habits of truth and honesty. Surely, it is true that many children are unfortunate in their parents.

Perhaps all these types of parent might be grouped in three great classes—the helpful, the indifferent, and the injurious. The principals of the New York high schools seem to be agreed that the indifferent constitute the largest class, and that the helpful, tho not so numerous as the indifferent, far exceed in number the injurious.

The progress of society, the development of the individual, alike demand that parents on the one hand, and the school and the college on the other, shall cooperate in the training of the child. This effort at cooperation involves the performance of certain duties on the part of schools and colleges, as well as on the part of parents. I am not attempting a treatise on the whole duty of parents, but there are certain duties which parents clearly owe to the education of their children:

1. By precept and example, parents should inculcate respect for those in authority, including themselves and their children's teachers. In this matter of authority we are living in a transition age. The time has past, or is rapidly passing, when the discipline of the family was the discipline of fear, when the father's frown made the children tremble, when physical torture was supposed to be a means of growth in grace. On the other hand, we have not yet fully learned the lesson, as we have not yet fully learned it in our political and social relations, that liberty must not be permitted to degenerate into license. The American child often assumes too much liberty, because the father or mother assumes too much liberty. When the child hears the father denounce, without knowledge, and in unmeasured terms, the acts and theories of

his political opponents, or of his competitors in business, can it be expected that the child will speak respectfully about, and act deferentially to, his tutors? Only a few weeks ago I was obliged to sustain the suspension of a boy from a New York school for open and violent defiance of school authority. When the conditions were analyzed, what do you suppose was the underlying cause? Nothing but the disgraceful vituperation of public school teachers, which the boy had heard from his father's lips. And who was this father? An officer holding high rank in the police force of the city—a man whose business it is to uphold law and order. The boy was only putting into practise in school his father's opinions. As imitation is the strongest characteristic of youth, the child learns respect for authority only as he sees it inculcated and practised at home.

2. If the children are to imbibe a taste for culture, parents should lose no opportunity of having their children meet people of culture. Now-a-days, at least in New York, the father of the family rarely goes to church, and so the sons learn to neglect that potent means of culture, the Sunday service. Now-a-days, it is the custom in what is called good society, to exclude the children from table when guests are present, and so the children lose the chance of hearing cultured conversation with men and women other than members of their own family. What a benefit to the young intellectual society may become! Think of the ambitions that were stirred in the boy, William Ewart Gladstone, by the talk of the statesmen and clergymen whom he met in his father's dining-room. Imagine the stimulus to intellectual distinction that came to young Benjamin Disraeli from the wits who gathered round the hospitable board of the author of *Curiosities of literature*.

3. The home should have its own exercises that make for culture, quite apart from the work of the schools. In the intense and strenuous life of our great urban communities, I greatly fear that such exercises are neglected. Family worship has fallen into disuse. The reading of the Bible

is neglected. Reading aloud in the family circle is almost a thing of the past. Where, today, will you find such home training in concentration and in expression as De Quincy received from being required to write a summary every Sunday afternoon of the minister's morning sermon? Where, today, will you find such home inculcation of a love of literature as came to John Ruskin from being required to read the English bible from cover to cover at least once each year? How much more fruitful would be the reading aloud in the home of the Bible, Shakspeare, Dickens, Thackeray, Tennyson, Irving, than the mandatory study of English classics for college entrance examinations?

4. It is the duty of parents to cooperate with the school and college, but particularly the school, in engendering and developing right intellectual and moral habits in the young. Foremost among these I place the habit of truthfulness, in deed and in word; the habit of obedience to constituted authority; the habit of order, fixt hours, for instance, for study and for play; the habit of concentration, giving the whole energy to the task in hand; the habit of persistence—completing the job once started; and the habit of reflection, reviewing work in the light of general principles, with a view to improving it or making rules by which to avoid future errors.

Take these two habits—order and concentration. From an examination of a large number of cases, I am well convinced that the cry of excessive home work, which we hear so frequently against the schools, is largely caused by the failure of parents and of the schools to insist on these two habits. When there is a fixt time for study in the home, which the student must observe and must not exceed, he soon learns to apply his mind with energy, so as to accomplish his tasks within the given time. When there are no such restrictions, he burns the midnight oil while his thoughts are wandering on the mountains of vanity, probably injures his health, and incidentally becomes the cause of never-ending letters to the newspapers and foolish speechifying against the schools.

It is easier for a ship's cable to pass thru the eye of a needle than for a young man who has not acquired right intellectual and moral habits to take possession of his intellectual inheritance in college.

Possibly in two hundred years from now, when the new science of eugenics will have accomplished its perfect work, parents will do all these things and more also for their children. In the meantime, we of the schools and colleges must not forget that we can not be held blameless if parents do not do all they ought to do for their children, if children have not that respect for their parents which they ought to have, and if our students do not receive all the benefit they might receive from school and college.

What are we doing to increase the respect of the American child for the American parent? Many a time and often I have seen at school exercises in the foreign quarters of New York the children sitting in the front seats, well drest in American clothes, alert, self-assured; and in the back seats or standing along the walls, the parents, shabbily drest in foreign-looking garments, patient, retiring, over-awed. The speeches, optimistic always, vainglorious too often, are intended to spur the children on to effort. If a word is thrown to the fathers and mothers, it is only to admonish them to do their duty by their children. Them! Those fathers and mothers who have denied themselves food and clothes that their offspring might have that mysterious thing called education, which will make their children Americans. The instance is extreme, but it is typical of the whole American attitude toward education. We spend money like water for the education of American boys and girls, and we provide for teaching them everything *except reverence*. What we need is a revival of the good old doctrine: "Honor thy father and thy mother that thy days may be long upon the land which the Lord, thy God, giveth thee."

Then again, we complain, as I have been complaining just now, that the home life does not make for culture. Has the college set the right example? May we throw

stones at the home, while the most honored dweller in our halls and groves is not the most finished Grecian, or the ablest mathematician, or the keenest devotee of science, or the most accomplished writer, but the man who can most insidiously curve the flying sphere or kick the football farthest? Is all well with us when the athlete is the hero, and the scholar only a "greasy grind?" May we throw stones at the home, when we suffer our youths to obtain degrees tho they may forget every subject or every part of a subject they have studied as soon as they have past the term examinations? Depend upon it, there will continue to be that lack of culture in the home which we all deplore, until scholarship and culture, not the victories of the athletic field, are regarded in college circles as conferring the highest honor.

We complain that our students come to us without habits, or with only imperfect habits, of obedience, truthfulness, order, concentration, and reflection. Is our teaching always of the kind best calculated to develop these habits? Can we develop these habits by the lecture system, or by interesting ourselves in the subject, rather than in the growth of the student? Let the college and the preparatory school look to their methods of teaching.

We find fault with parents who wish to make scholars out of boys and girls who have no gift for scholarship, lawyers and physicians out of those who have no talent for law and medicine. We blame parents because they do not understand the special aptitudes or even the characters of their sons and daughters. What have the colleges and universities done to help parents and to help teachers to understand character and to discover aptitudes? For such guidance we might well look to the science of psychology. If there is any science which should enable us to see in the budding child the promise and potency of the developed nature, it is surely the science of the phenomena and laws of the human mind. But is psychology making researches along this all-important line? It busies itself now-a-days only with counting the mental reactions to

stimuli, and measuring psychic movements. It has smothered itself in statistics. Today its research work is of no more assistance to a parent or a teacher in determining a boy's aptitudes or the proper lines of his education, than is the so-called science of economics in teaching the government how to deal with the trusts.

There is nothing so much needed in education today as some sure and certain method that will enable the teacher to advise the parent wisely, and the parent to determine what career in life his son is best fitted by nature to follow.

Parents are guilty of sins of commission and sins of omission; but so are also the schools and the colleges and the universities. It is infinitely easier to improve the schools than to improve the parents. But every improvement in the schools means some improvement in parents, existing or prospective. Let us begin by improving the schools and colleges.

WILLIAM H. MAXWELL

CITY SUPERINTENDENT OF SCHOOLS
NEW YORK

VII DISCUSSIONS

THE ADMINISTRATIVE PERIL IN EDUCATION

The Popular science monthly for November contains an article by a university professor on The Administrative Peril in Education that calls for a word of comment. The particular administrative peril—there are unfortunately many of them—with which this article is concerned is the university president, who, shorn of all his simulated dignities and his self-assumptions of power, is pilloried pitilessly in the market-place. In him, according to the article, by a series of long-continued and wholly unjustified aggrandizements, is centered a vicious system—a system that makes him, not only the visible embodiment of the source from whom all blessings flow to a helpless body of hirelings within the university on the one hand, but to the admiring world on the outside on the other. Regardless of the fact that university administration is wholly academic in its needs and applications, it is he who has brought into a place where such things should be scorned and scouted processes current in commerce and politics, the ideals of the factory and the methods of the department store. And that is far from being the worst of it. For this sort of thing, which has settled like a blight upon the university to the present degradation of the professorial office and its prospective destruction as the calling of an honest man, he is paid more than anybody else, and there naturally arises in him what may be termed a “salaried aloofness” which keeps him apart in person and in sympathy from those who should be called by him his colleagues. There accordingly arises, and has even now arisen, the dismal combination of what has been described as the high-priced, imperious management of low-priced, docile labor. What follows hand in hand with

this state of affairs, as naturally might be expected, is to make a faculty a "nursery of abject cowardice" where the professor loses all self-assertiveness, initiative and self-respect, and the president, with ill-concealed arrogance, and occasionally with a gross and tyrannical abuse of authority, rides rough-shod over him.

The cure of all these evils of presidential autocracy, to call it by its mildest name, is to bring down to its proper level the present sweeping dominance of administration, to deprive it of its present undue character of "externalism," to shear the presidential office of its unwise and unsafe authority and its lime-light conspicuousness, and, if necessary, to abolish it altogether. The president once out of the way, the down-trodden body of professors would arise and assert themselves, a democratic faculty government would take the place of the old autocracy, business methods, as such, would be banished from university management, and the wisdom of unworldly professors would take the place of the worldly unwisdom of materially-minded boards of trustees who back up the president in his wrong-doing.

An editorial article in a recent daily journal, commenting on this very matter, very pertinently asks the question whether such a democratic faculty government as is proposed might not be just as inimical to individuality, to personal freedom, to the prerogative of intellect in the university, as is the monarchical government that is deplored, and whether it could really be depended upon to produce the necessary administrative efficiency, which, whether we desire its presence or not, must, in some way, be secured. Administration in the college and the university, in the person of the president or a dean or a board of trustees or anybody else, should certainly not play a part disproportionate to its value or its need. The only excuse for university administration at all is resultant educational efficiency and the proper method to secure it is the one that should be selected and retained.

Meanwhile, however, since we have the university president with us with all his faults—and it looks as if he had come

to stay—and even tho he should assume superhuman responsibility, as the article says he may, let us treat him at least as a human being, not only in his limitations, as he doubtless deserves, but even more charitably in the possible perplexities of a course that carries him, perhaps more frequently than is imagined, among the rocks and whirlpools, suspected and unsuspected, that beset it.

The problem of administration in the American university, whether our writer would have it so or not, is a peculiar one and a burdensome one, since it concerns itself, as it scarcely does elsewhere, not only with educational ends in all their complexity, but with the usually insufficient means to meet them. To relieve the professor from administrative duties is, from one point of view at least, to assure him that freedom which is necessary to enable him to fulfil the fundamental fact of his calling, namely, to teach, and to find time for the study and research that alone can keep him abreast of his subject. The administrative machine of the present day, however much to be deprecated its expansion may be, is a development of larger conditions, and the simple methods of earlier times in the college would no more be adequate in the university than would the colonial town-meeting serve the purpose of present politics.

But finally, in all seriousness, where are these down-trodden faculties, which presently, if this thing goes on, will be made up "of a few adventurers, a few sycophants, and a crowd of mediocrities," and who are these tyrannical and altogether odious presidents who oppress them? This is a dreadful picture that the present writer paints, if it were only true! Some particular universities and some very particular presidents must have been in the mind of the writer as he wrote his arraignment, and the question immediately arises as to their actual identity, for only in that way can the spirit be exorcised that apparently has obsessed them. "Privileges," says the author in his first sentence, "must be justified by occasion," but hasn't a greater privilege been taken in this instance than the occasion demands?

ANOTHER UNIVERSITY PROFESSOR

PRESCRIBED ENGLISH IN COLLEGE

In this little paper my aim is to offer suggestion rather of tendencies than of facts, rather of an animating spirit than of a definite program, for the reason that I do not speak of actual experience in teaching English. One can not very well enter into a discussion of college English without also bringing in elementary English, where the taste and habits of pupils are formed, and postgraduate English, where the teachers of the subject are trained. In viewing the teaching of English as a comprehensive whole, I should wish that it savored less of the classroom, that it bore a larger relation to life. This somewhat hackneyed phrase "a larger relation to life" still retains some sparks of inspiration and genuine meaning to me: it conjures up glowing enthusiasms, spontaneous recognitions of spiritual experiences, and above all a sense of personal participation in works of the imagination by each individual student.

It is around the individual student who has a real interest in his work, that I would build the system of undergraduate instruction. For him, and for him primarily, the courses in college English would be held, the work outlined, and the lectures designed. Such a student would naturally be rather the exception, the one who displayed unusual earnestness and aptitude for his studies. The great mass of undergraduates, who have no genuine reactions to works of art, would be left to gather what crumbs they were capable of picking up. Their literature is never valuable to them because they never connect it with their personal experience. At best they learn and memorize under protest, forgetting everything as soon as they are out of the classroom. Or if they do retain anything of what they have heard or read, it is of a most shallow nature—second-hand knowledge in fact—and nothing is more disgustingly hollow and superficial than a parrotlike culture. Better none at all than a little they are not capable of using. The attempt to raise the standard of culture of the students by cramming literature down their throats is bound to wreak havoc to the gifted few and stifle what creative in-

stinct they possess. Quality not quantity should be the motto of English instruction.

It is easy to infer from the above outline that in my estimation prescribed work in English is unnecessary. If English were an elective, those who desired to take it would still bring to bear on it all the spontaneity and artistic sincerity of their youthful enthusiastic lives, whereas those who were unsufferably bored would be free to devote their talents elsewhere. I do not think that such a program would tend to demoralize the present standard of written and spoken English, because the level of almost everybody is firmly fixt by the instruction they receive in the high schools, and very few people ever advance beyond it. By leaving to the high schools the task of maintaining a groundwork in current tongue and practise in written English, the college would be free to devote its courses to the fostering of creative ability. Postgraduate English, then, would be a continuation of the methods of the college with continual emphasis on individual initiative and original work. There would be research and scholarship, too, but it would be labor of love and not in the spirit of: "I am doing this because it is part of the game, not because I have any interest in the matter." Viewed from this light, the next question as to whether the professor of English should be a scholar or an artist would resolve itself of its own accord.

I realize that I may have made many rash and overbold statements and that, like an irresponsible theorist, I may have proposed methods which are manifestly impossible of execution. Nevertheless, I think that in any general discussion of the problems of college English such a tendency as I have outlined above ought to be considered.

CARL ZIGROSSER

COLUMBIA COLLEGE

According to the catalog there are only two courses in

English indispensable in obtaining an A.B. degree—English I and English II. A candidate for this degree must, however, pursue at least one course in the English department each year of his college life, but after the sophomore year these courses are elective. In this paper my discussion is confined to the first two courses.

My own experience with these courses was profitless. It was, in fact, enough to discourage me from continuing the study of English. I failed to derive any benefit whatever from them, except that information which I naturally assimilated from attending the recitations. I prepared all of the assigned lessons and succeeded in getting good grades, but why these grades were given me has always been a puzzle to me. I certainly did not distinguish myself: nor can I point to any accomplishment I have, large or small, and say with pride, "English I and English II gave me that." I believe that my experience is that of a large majority of my fellow sufferers in these courses.

Still, the study of English should undoubtedly be a fruitful occupation. Its failure to be beneficial is due to one of two faults: a big defect in the student, or a poor presentation of the subject. I do not believe that the fault lies generally with the student. Taking myself as an example, I plodded faithfully thru all things required of me. Yet I profitted little by it. I say, again, that the fault lies with the method of presenting the course. Instead of striving to arouse a lively interest in the task of self-improvement, the instructor merely presented me with a mass of facts. This he did, rather than creating in me an appetite for reading good literature and for writing good English. He gorged me with apparently useless information, for which I had no taste. Away with such work! I should rather live an ignoramus all my life than to endure again such a burden as I did in English I and English II.

GEORGE STRONG

THE UNIVERSITY OF NORTH CAROLINA
CHAPEL HILL, N. C.

One of the difficulties which beset a freshman at the beginning of study in a large college is the sense of being ground thru a machine. The reaction of this upon the student's consciousness is likely to take the form of a lack of intellectual ambition and desire for individual expression. In colleges where freshman work is prescribed or governed in detail from a central office, there is nothing for an instructor to do but execute plans made by another, and there is nothing that a student may do except respond as well as she can or cares to, to the thing demanded of her. She may, thru some brilliant freak of mentality or extraordinary preparation, be far beyond the standard of thinking thus established. She may, thru inadequate schooling and power of concentration, be far below it. But there is nothing to do but be ground thru the mill of prescribed freshman work, and come out of the ordeal as chaff or bruised grain, or, perchance, as passable product.

The Vassar work in freshman English seems to succeed, from the student's retrospective point of view, in escaping from this formalism and in bridging the chasm between the various types of preparatory school work and college work. Perhaps if the college administration could effectively divide the freshmen into groups representing relative degrees of power and quality of preparation, conditions would be more favorable for a good start. But one doubts the wisdom of such a plan and its justice to all. As it is, the teacher starting out with an unknown group of freshmen, tries to make the connecting link with high school work in various ways. One of the early assignments of the year is an individual report from each student, telling what books she has read in and out of school up to the time of entering college, and giving specimen theme subjects remembered from preparatory school experience and illustrative of the different types of subject matter and treatment used in such courses. Also an attempt is made to discover the preferences of the individual in reading, and the causes for these preferences. Thus the teacher begins work on the basis of understanding the mind of the student as far as

possible. And the tendencies of the work thruout the year seem to be guided considerably by this understanding and the desire to turn it to account in teaching the student to think clearly and sincerely for herself, instead of to conform to more or less arbitrary and external requirements. For this is, indeed, the best preparation for advanced college work in all departments, and for the problems which one meets continually thru life.

Several means are employed to attain this end, all governed by one principle—flexibility. As students, we marvelled at the apparent lack of machinery in the manipulation of the freshman English class. We were surprized to find different sections studying different books, and writing a great variety of different types of themes. We delighted in comparing the work done in other sections with that of ours, and we were often stimulated to discussion by the varied subject matter and points of view thus met with. Looking back upon this, one sees that it was all due to the careful planning of the teachers in the department, who met together frequently to discuss the means of encouraging the different types of freshman mind to their best endeavors. But one of the virtues of the course is that the students are not repressed by the consciousness of any arbitrary or preconstructed mold into which they must be made to fit. This is due, I think, to the perfect liberty given the individual instructor.

Exposition being the general idea of the course, the planning of it is left to each instructor to work out in the way to which she and her student group are best adapted. She may choose, within a certain realm, those books to be read which she can treat in the most sympathetic and stimulating manner. She may present these books from any point of view, or she may use several different points of attack in order to reach all the elements of her class. With the aim of helping them to translate into their own experience and potential experience ideas discovered in the literature they read, and in the life around them, she may start some of her students on the road to clear individual thinking

thru an argumentative discussion of the subject matter, others thru the artistic consideration of the style, and still others thru the imaginative appeal of the subject matter to the particular mind of each student. As an example of this last, I remember vividly one assignment given to our class in its freshman year: to write an essay which would complete the Heroes and Hero-Worship Series of Carlyle, considering a type of hero not treated by him. *The hero as day laborer*, *The hero as business man*, and *The hero as inventor*, were some of the interesting responses to this suggestion. By a delicate and effective interweaving of different methods of attack, the student's mental horizon is greatly extended, and elasticity of her own particular thinking powers is increased. A great deal of interview work, both with individuals and with groups of four or five is very valuable in doing away with the rigidity of mental processes and encouraging free class discussion and independent thinking.

In summing up from my experience as a freshman student, and in considering this experience in the light of later study and reflection, the problem of solving the greatest dangers of prescribed freshman work in English seems to hold within itself the vision of the greatest possibilities of the freshman course. The dangers are, the failure to help the student to make the transition from high school to college work, due to the formalism and the mechanical standard of work, and the rigidity in enforcing this standard. In eliminating these dangers, thru flexibility in the handling of the course, the greatest vistas of its potentialities are opened up: the opportunity to show the individual student how to find herself among the many new relationships of life, and to feel her way in the new and bewildering world of ideas with a sure foothold and a sense for truth, and with the power of converting both actual and vicarious experience into the working capital of the mind.

KATHARINE TAYLOR

TESTS OF TEACHING EFFICIENCY

To estimate the efficiency of a teacher is at once the most important and the most difficult problem which confronts the principal or school superintendent.

Efficient teaching presupposes many things. Among these are some which have to do with training and others which concern the personality of the teacher. It is clear that for efficient teaching to be possible, certain standards of scholarship must have been attained in preparation for the work and that these attainments must be supplemented by professional study. Efficiency also presupposes the enjoyment of good health by the teacher, the possession of a cheerful, kindly and equable disposition, great adaptability to the adolescent point of view, insight, mental alertness and sound common sense. To all these must be added highly developed habits of honorable conduct, orderliness of mind and daily living, self-control and courtesy. Nor is the mere possession of these traits of character sufficient. There must be also a personality strong, sympathetic and magnetic enough to foster their growth in students with whom the teacher may have to deal.

These presuppositions of training and personality, however, do not guarantee efficient teaching. They make it possible and without them the most efficient work could not be done. But in teaching itself, what is it we are looking for when attempting to take the measure of a teacher as efficient or not efficient?

If the teaching is efficient, we shall find a recitation scientifically conducted, with the new work properly related to that which went before; we shall note, too, skilful questioning, designed to develop powers of clear thinking, association and discrimination rather than a running fire of rapid ill-considered questions which have no particular point and which are all too common. There ought to be no waste of time. The whole class should be working—not merely an individual student—and the teacher should be heard but little in comparison with the students. There should be vigor, movement and variety in the recitation

and sufficient reiteration and use of illustration to fix new principles in mind. Home lessons should be set without hurry, according to some carefully deliberated plan; they should be of reasonable length; each student should know exactly what is required and difficulties of the assignment should be discussed so that without diminishing opportunities for exercise of self-activity, but rather increasing them, the work required may be brought within the ability of the student to accomplish. Preparation of the lesson for the day should be tested without expenditure of too much time. Clear, simple statements made audibly should be uncompromisingly insisted upon.

The recitation should leave a distinct impression that it had a definite aim and that that aim was accomplished. All these things and others must enter into consideration when estimating the efficiency of teachers. Among the others may be mentioned some which may be classed as the mechanics of the classroom. Are the ventilation and temperature what they should be or, if not, is any effort made to rectify what is wrong? Is the room kept in good order, or is it untidy either thru the students' or teacher's carelessness? Is note made of absence of pupils? Are questions well distributed or asked apparently at random and of no one in particular? Does the teacher give the impression that he sees and hears all that is going on about him? When the teacher ordered books closed, were *all* books closed? If not, did he notice that his order was not obeyed by one or more of his pupils?

It would be impossible within the space allotted to make a thoroly exhaustive answer to the question proposed. It is clear from the above incomplete and disconnected outline that no narrow test of a teacher's efficiency can be an adequate one. We may examine him formally on matters connected with his training. We may, before he comes to us, accept the testimony of those who know him as to his personality, but in the end to measure his efficiency, we must, ourselves, decide what we mean by efficiency and then

by sufficiently prolonged inspection and investigation make up our minds as to whether he is efficient or not.

JOHN H. DENBIGH

THE MORRIS HIGH SCHOOL
NEW YORK

THE NEW NORMAL SCHOOL MOVEMENT

The greatest danger to American education is not, as is often charged, its superficial character, but rather the loss of a definite policy of educational differentiation. There is a pronounced tendency to merge all education, in whatever direction it leads, into one composite system. The democracy of subjects, by which we mean the essential educational equality of all subjects, provided they are properly taught, has led to a democracy of educational institutions by which we are persuaded to believe that any type, if it be given a little latitude in the adjustment of its curriculum, is as good as any other. That each type of institution should have a distinct function to perform and that the fulfilling of this distinct function is the most fruitful and the noblest thing that it can do, is not accepted as an educational axiom, at least in practise, by the majority of men who have schools of various grades under their charge. There is too often an ambition to occupy a larger field than the specific type suggests. This is carried to such an extreme that "an education" means little more than graduation from a given school. It indicates little or nothing of the character and scope of that education.

To put the case a little more concretely, the idea prevails that the high school is not to give a specific kind of training, but that it is to serve the community in which it is located for any particular purpose the community wishes to emphasize. High school education becomes, consequently, the caprice of the public rather than a definite process established on sound educational principles. In fact, the high school has disappeared from the local nomenclature in many places. It has become the "polytechnic school."

This means simply that it tries to do anything to satisfy the public. It will prepare for college if the college will accept what it has to give. It will prepare for the technical school, it will prepare for the professional school or by adding an extra year or two, will assume to eliminate the college entirely from the educational scheme. It proposes, in short, to do anything for anybody in one location and under one roof. The college also pursues a similar policy. It attempts to reach forward into the graduate school, the technical school or the professional school. The technical school develops the college idea and, by introducing a few liberal culture subjects, assumes to give a liberal culture education. The normal school, wishing to be more than a normal school, adds two years to its professional curriculum and becomes by so doing, in name at least, a teachers' college or a liberal arts college.

Education in all of its departments appears to be reaching after the dead level of popular approval, an uninformed popular approval and is in danger of becoming an apprenticeship or an adjustment to a narrow and time-serving popular requirement. This ambition is not to be condemned in toto. There is a place for such training, but it ought not to usurp the whole sphere of education. A boy or a girl has a right to a technical education, a trade education, or a commercial education, but it is supreme educational folly to permit his special requirements to dominate and reconstruct the whole educational system.

The German plan is better. It aims to provide training for everyone along the line of his special need. The world may well look to Germany to gain educational wisdom. The German plan provides a sharply differentiated scheme. As a result of this method Germany is now leading the world in matters of commerce, and trade, and in initiative along many lines of human endeavor. It is now, and for a long time has been, the educational leader of the world. In developing training and education for all possible purposes, it has not destroyed its traditional educational standing and thoroness. It has not reduced everything educational

to a dead level. It has not impaired in any way the integrity of the traditional parts of the educational system. The Gymnasium is the Gymnasium still. It stands now as always for a clearly differentiated method of education, based on a study of certain fundamental subjects. Of course, Germany recognizes the fact that a new age with new subjects has its rights. New subjects should be respected but not to the damage of those that have gone before, hence the Realgymnasium comes in with its distinct kind of training and also the Realschule, and finally a whole group of schools for the purpose of preparing boys and girls for citizenship and for making a living. The German system reaches to the very limits in its development, but it has not impaired in any degree the meaning and value of any established educational unit. The results achieved in this way by Germany have been astonishingly successful. It is hardly too much to say that Germany is the one country in the world today that appreciates fully, and in a practical way, education along differentiated lines as a preparation for leadership in any line of endeavor. The American system has just "growed." At the expense of thoroness and definiteness of aim, it has tried and is still trying to adjust itself to the varying claims of a well-intentioned but poorly informed public. It should be an educational axiom that it is a mistake for the different parts of our educational system to try to fill each other's functions. The normal school has a function just as important as a liberal arts college, but it should not try to do the work of the college in addition to its own work. If it does, it will detract from the effectiveness of its own work and do the added work in a way that will be inadequate. The normal school ought to be dominated by a professional purpose and ought to concentrate its effort upon the training of teachers for their specific work. The college ought to be dominated by a non-professional purpose and should admit no courses which are primarily professional in their aim. Both will gain by aiming at a differentiation of their functions.

Furthermore, by giving the same courses as the college, the normal school can not really duplicate college work, even if the teaching and equipment are equally good. The degree of bachelor of arts does not, or ought not to mean simply a given number of credits. It should mean a given number of credits earned in connection with participation in a life dominated by the college atmosphere. A partial detachment from utilitarian aims is an essential requisite for the fulfilment of the purpose of the college. The normal school does and ought to identify itself with such aims. The same general principle applies to the technical school or the professional school. The purpose of the college is not merely to give mastery but still more to give a point of view, a sense, vivid and concrete, of membership in the larger world of which one's life work is a part. The same facts viewed from different standpoints have a differing meaning and a differing educational value. Niagara Falls is a radically different place to one who looks at it for the purpose of measuring the potential value of force that may be harnessed, and to him who looks to enjoy the beauty and significance of the scenic effect. Preoccupation with a specific end often unfits one to appreciate and enter into the large significance of the subject. If one is surrounded by others whose purposes are professional, it does not foster in him the attitude which will gain the specific thing which the bachelor's degree ought to represent. This same principle, in varying degrees, holds in every department of education. Concentration and differentiation are essential to efficiency. Education is not a single unit, it is a number of units, each leading in a specific direction or to a specific end.

JOHN H. T. MAIN

GRINNELL COLLEGE
DES MOINES, IA.

The Wisconsin legislature of 1911 authorized the Board of Regents of Normal Schools to offer in each of the eight

normal schools of the state "the substantial equivalent of the instruction given in the first two years of a college course." The same statute authorized an appropriation of \$300,000 for improvements in buildings and equipment, and increased the tax levy for normal schools to one-sixth of a mill for each dollar of the assessed valuation of taxable property. The bill was past late in June, but the regents took immediate steps to avail themselves of its provisions, and in September following offered college work in each of the normal schools of the state. Notwithstanding the brief time for announcement, one hundred and thirteen students enrolled for the work which number we learn is substantially increased the present year.

The reason given for the normals taking up this work are stated by its principal advocate to be the following: The desire "to accommodate those to whom the matter of going to Madison might seem too large a step" (the idea that they could go to any of the colleges apparently not having penetrated); "making it possible for the home to retain a more direct supervision over the lives of its young people" while taking a part of their college work; "reducing materially the cost of a college education, the expense at the normals being much less than at the state university." A normal school professor, like many others not in sympathy with the plan, adds another reason, namely, "the ambition of two normal school presidents to preside over institutions doing a higher grade of work than the normals are doing." This last may be unjust criticism.

Immediately after the legislature past the bill under consideration, the normals began to revise and extend their courses, outline college groups of studies, purchase additional scientific apparatus and other equipment, increase their teaching force, and plan for enlarged and new buildings. Realizing the value of the various organizations characteristic of college life, steps were taken to introduce them into the normals. The combined catalog states that believing that "a vast amount of practical training comes" to the student "thru the various student societies and clubs

to which he belongs and helps manage...the normal schools encourage student organizations, such as debating societies, literary societies, glee clubs, history clubs, camera clubs, science clubs, English clubs, oratorical associations, etc." An especial emphasis has been laid on athletics. At some of the normals well paid coaches have been engaged in addition to the physical director, and all the forms of athletics usual to a college have been organized. In short, a complete college organization has been effected and the customary features of college life emphasized.

Especial effort has been made to advertise the college work by visiting high schools, publishing articles about it in the newspapers, and in other ways making it known to the people. The combined catalog devotes one-seventh of its pages, the student roll not included, to a write-up of the college course. This indicates that the normals are expecting to make much of this side of their work.

An interesting feature of the new scheme is that it is done in cooperation with the University of Wisconsin. The catalog says: "In offering the two years' college course, the normal schools are cooperating with the University...This correlation makes it possible for a student to pass from the high school thru the normal school to the junior year of the University without loss of time." Later there follows a statement that the normal course will satisfy the two years of college work required for admission to the law and medical schools, will admit to the junior year in the College of Letters and Sciences, the Schools of Commerce, Journalism, Home Economics, and Agriculture, and as much credit will be given in the School of Engineering as is given university students who transfer to that department at the end of the sophomore year from the College of Letters and Sciences.

The writer has been asked not only to state the situation in Wisconsin on the subject under consideration, but also to discuss it from the standpoint of the colleges. He believes that all the colleges desire what will be for the best interest of higher education in the state; but is confident

that in common with many prominent Wisconsin educators, including many professors in the normal schools, the colleges feel that the movement is educationally a mistake. Personally he has the following criticisms to make upon it:

1. Whether intentionally or not the statute was not past in an open and honorable way. On a matter of such grave educational importance and when the interests of other institutions which had long served the state were involved, full opportunity should have been given for careful consideration and thoro discussion; but what is the case? The enactment empowering the normal school regents to do college work is a brief paragraph, couched in equivocal and misleading language, introduced in the closing days of an unusually long session as entirely new matter in a long statute of several pages in which the committee on education had grouped all the educational bills then before the legislature concerning appropriations, etc., and was rushed thru without the public being aware of the new provision, on the members of the legislature understanding its real import. Many persons who voted for the measure have been interviewed, and because of the covered language, no one has been found who supposed that he was practically constituting eight junior colleges. The colleges had arranged with a state official to be notified if any legislation was proposed affecting their interests, but the bill was introduced and past with such haste that no notification was possible. The colleges believe that if this statute had been introduced so that full and frank discussion could have been had, it would never have past the legislature. Such methods of legislation are bad under any circumstances, and it is greatly to be regretted that the cause of higher education should be disgraced by them.

2. The colleges do not feel that the educational situation in Wisconsin called for any such action as the legislature past. The excuse made for it in the combined catalog is that "it brings the opportunity for higher education within a few hours' ride of every Wisconsin home." The existence of the colleges of the state is entirely ignored, yet Wisconsin

has eight good colleges and one junior college, well distributed thruout the commonwealth, and most of them better equipped for college work than any of the normals. Most of these institutions are not under sectarian control, have existed for fifty and sixty years, are in the confidence of the people, have good endowments and have been making rapid development of late in every way, have rendered distinguished service to the commonwealth, and have an alumni that will compare in quality favorably with that of the state university or colleges anywhere. These institutions are not overcrowded and could care readily for all the college work which the University is not doing. There was absolutely no need for the normals to enter the college field.

Moreover, the colleges feel that the state has not dealt fairly with them. They have been incorporated under state law and empowered to do the work of higher education and grant degrees. Under this authorization and encouragement, they have built extensive educational plants, collected millions of dollars for endowments, strengthened from year to year their equipment, and placed their courses and work on a creditable basis. They had every reason to expect that the state would recognize the high service they had rendered and preserve the implied contract in their incorporation, instead of at one sweep to establish eight competing institutions with two more soon to be opened, and this without their knowledge or giving opportunity to be heard, thus practically cutting the ground from under their feet.

3. The colleges feel that the new program is a mistake educationally. The normal schools have a great field in preparing teachers for the public schools which they are filling all too inadequately. They have not measured up to their opportunities or the demands upon them as pedagogical institutions. Their work has largely been high school work with some higher branches and some professional studies added. Even in education their courses have been meager, and some of the colleges exceed them in the amount of work offered in this line. There was a

chance for the normals to have expanded their professional work and become more as schools of education should be. Why should not professional schools for training teachers be as thoro and extensive in their technical courses as professional schools for preparing lawyers, physicians, clergymen, and engineers? The Wisconsin normals have had no such efficiency or ideals.

Bur apart from this the colleges feel that the college work entered upon is quite sure to divert the normals from their true purpose and hence interfere with their proper function. A college and a normal are separate and distinct types of schools, and it is doubtful if they can be amalgamated to the advantage of either. The normal schools, as we have stated above, advertise that they believe that the value of a college education is not measured by the courses offered, but in large part by the training which comes thru the various student societies and organizations. Hence they propose to introduce these as far as possible, which is simply going over to the college type of school. Now, is this the best organization for a professional school and especially where grade teachers are largely to be trained, and will not the atmosphere, ideals and spirit be dominated by the new college program? Will not this weaken the professional character and interests of the schools, and make them less efficient in their peculiar work?

It is questionable also whether the normals can do as good work as the colleges. The teaching of the college and normal courses is done by the same professors, and the college and normal students are "to recite in the same classes." One of the normal school presidents who has been most active in promoting the new scheme writes me: "The college course is primarily a regrouping and reorganization of studies given in the normal schools with a few necessary additions." "All the work in science, in history, in mathematics, in foreign language, is taken in class with regular normal school students." It is also to be noted that most of the normals, all but one or two, admit students from the eighth grade to a five years' normal course, and

that their last two years' work is done in the same classes as those who enter the normal as high school graduates and college students. This gives us the following problem: Professors teaching two classes of students, one desiring technical and professional training and application, and the other seeking general culture or preprofessional preparation, and some of these students having had at least a year's less preparation, considerable of this being a review and extension of studies given in the grades rather than those required for college entrance. It is clear that under such circumstances the best college work can not be done. It is also clear that the teaching of the normal is apt to be seriously affected. The consciousness of having to teach college students will naturally weaken the professional standpoint and application, and the normal students proper will not receive the same kind, or as helpful instruction, as they otherwise would. For these and other reasons we believe the new movement to be an educational blunder.

4. The colleges naturally fear that the result of the new movement will be to eventually extend the college normal work from two to four years and grant degrees. The law at present limits instruction to two years, and one of the leading normal school presidents assures me there is no purpose to further extend the college work. The colleges, however, remember that at the legislature preceding the last, a bill was introduced and earnestly advocated, authorizing the normal schools to grant collegiate degrees. This was defeated by the joint action of the colleges and the university on the ground that it implied the extension of the normal school course to four years. An effort is now being made by the normals to extend their regular normal courses to three years, and the logic of the situation would seem to be, that if the normals are to do two years of college work there is no reason why they should not sooner or later do four and become full fledged colleges. The tendency of professors to expand their departments and their desire to do advanced work will be pretty sure in time to accomplish the extension.

In conclusion a word may be added more directly on the probable effect of the new program upon the colleges. The fact that the normals offer free instruction, advertise reduction of expense, proximity to home and so forth, and the fact that they are closely linked with the high schools on the one hand and with the university on the other, makes it certain that their competition will be seriously and increasingly felt by the colleges. Two or three of the stronger institutions can weather the competition, but how the smaller colleges will be effected, if the normal work develops, is problematic. Much will depend on what experience proves to be the value of the new undertaking. Our belief is that either the state will have to go much further than it has, or that the present scheme will finally prove so unsatisfactory and injurious to the normal work proper, that it will not be emphasized and either be abandoned, or decline into insignificance.

SAMUEL PLANTZ

LAWRENCE COLLEGE
APPLETON, WIS.

VIII

REVIEWS

A Quarter Century of Public School Development—By WILLIAM H. MAXWELL. New York: The American Book Company, 1912. 417 p. \$1.25.

Dr. William H. Maxwell, City Superintendent of the New York schools, has recently celebrated his twenty-fifth anniversary as City Superintendent of the schools of Brooklyn and of the consolidated City of New York. In connection with the celebration, which included a public testimonial at Carnegie Hall and a pageant at the Brooklyn Teachers' Training School, a volume has been published culled from the many reports and addresses which Dr. Maxwell has made. There is an excellent introduction by the President of Columbia University. The committee has done its work wisely and well. Every important topic which has been under discussion for the past quarter century finds here appropriate presentation from the kindergarten to the various kinds of high schools. The book is not a volume of pedagogy but rather an account of educational progress, and the clear view of a profound thinker upon all educational topics affecting the many-sided interests of the child. The class teacher is too near the center of instruction to get a broad view of education. The principal is so often absorbed in his own particular form of labor as to be unable to see clearly beyond the fences of his own occupation. We may expect broad views and statesman-like utterances from one who views the field from an eminence. So when this volume from the hand of one who has spent the best part of his life as a model public servant upon the great work of education comes to us, we have lively expectations of constructive criticism, of just appreciation, and of full and free discussion. In these expectations we are not disappointed. Sturdily and faithfully the writer holds high ideals before his readers and

battles for the right. He is always able to give a reason for the faith that is in him, and he is ever ready to support his views with sound facts.

The volume reveals the indebtedness of the writer to other educational authorities. Wherever he can find supporting testimony for his views he quotes liberally and always gives proper credit.

It is to be expected that the problems of the New York schools will in many respects be *sui generis*. No other city has so heterogeneous a population, no other city can claim so large a proportion of pupils of foreign birth, nor of those whose parents are of foreign birth. Fifty-two languages are spoken upon the streets of the great city. In many quarters English is the foreign language. The intellectual heritage of many of the pupils is not large. The necessity of frequent change in the curriculum and of fresh adaptations to the intellectual needs of the community has demanded two new courses of study in the past ten years as well as additional revisions in drawing and arithmetic. These needs and their solutions have been set forth in this volume.

The growth of added features of school administration can be traced in the successive reports made to the Board of Education. Thus, in 1896, in making the report to the Brooklyn Board of Education, Dr. Maxwell recommends for the second time the establishment of vacation schools. The arguments in favor of kindergarten work and manual training are also presented. It is a long step forward to the vacation schools, recreation centers, and summer high schools of the present day, but the arguments originally presented are strengthened by experience and wider demand as well as greater opportunity. His firm belief in manual training high schools dates back to his Brooklyn days when in 1890 he started the movement for the establishment there of a school of that kind, the first school in Greater New York. Several other schools have since been modeled after the Brooklyn plan. The aid received from the experience of other cities which had established

schools of this variety is cheerfully acknowledged. Dr. Maxwell contends that a manual training school should not teach trades but rather the principles that underlie all manual trades. The present fine development of physical training dates from 1896 when he pled for gymnasiums with simple apparatus, large playgrounds, and instructors in organized play. In the same report he urged free mid-day lunches for children whose parents are too poor to provide a noon meal for their children. Thus far, the suggestion has not borne fruit as there is a well-defined belief in the community that the plan savors too much of socialism.

One of the greatest services Dr. Maxwell has rendered is in the establishment of the civil service system of examination and appointments. Early in his career he saw the evil effects of appointments and promotions because of political pull. As early as 1896 he declared that "no bad man or woman can ever become a good teacher, and any system of appointing and promoting teachers which leads to wire pulling, fawning, flattery, and selfishness on the part of teachers diminishes their power for good and renders them in all cases less serviceable and, in some, a menace to society." Today we see a well-nigh perfect system of examination and appointment of teachers. Again and again as we turn the pages we see some great reform championed and later the educational authorities congratulated because the reform has been enacted into law.

There is a dominant note of optimism heard thruout in all these discussions. "The wrong shall fail, the right prevail" is the fundamental article of his educational creed. It required courage and optimism in those early days to combat long established customs and lead the way to better things, but the belief in ultimate victory inspired every word he wrote, and today prophecy has become history. The best optimism is that which issues in success. Dr. Maxwell has seen the fruition of his early hopes. The book bids fair to become an educational classic.

WILLIAM L. FELTER

GIRLS' HIGH SCHOOL
BROOKLYN, N. Y.

An extraordinarily complete and well illustrated book of reference is *Michigan bird life*, by Professor Walter B. Barrows, of the Michigan Agricultural College. No book of this type has been published on Michigan birds in twenty years, and nothing that has preceded this is so complete. (Lansing: Published by Michigan Agricultural College, 1912. 822 p.)

We have several times had occasion to call attention to admirable books descriptive of general travel which have been published by the Crowell Company. The newest book of this type to reach us is excellent in every way, and we commend it to those who are anxious to be well informed in regard to men and things in South America. It is entitled *Through South America*, and is dedicated to Mr. John Barrett, the Director of the Pan-American Union. The author is H. W. Van Dyke. (New York: Thomas Y. Crowell Company, 1912. 444 p. \$2.00.)

Story telling is becoming an art and, while much may be done to develop it, we fancy that more can be accomplished by example and by stimulus than by reading. Nevertheless there is much that is worth while and suggestive in *Story telling in school and home*, by Emelyn N. and George E. Partridge. (New York: Sturgis and Walton Company, 1912. 323 p. \$1.25.)

An interesting treatment in textbook form of a very important subject is to be found in Professor Ernest L. Bogart's *Economic history of the United States*, of which a second edition has just now appeared. The revision has been thoroughgoing and such new topics as Conservation are more adequately treated than before. (New York: Longmans, Green & Co., 1912. 597 p. \$1.75.)

The so-called dramatic methods of teaching that are now attracting some attention in the United States do not appear to us to have more than very subordinate importance and significance. Miss Harriet Finlay Johnson, in her *Dramatic method of teaching*, aims to convey a contrary impression, but we do not find her book very convincing. (Boston: Ginn & Company, 1912. 199 p. \$1.00.)

IX

NOTES AND NEWS

The wretched
university
president

The Johns Hopkins University has just now published a statement of the action of the Board of Trustees and the Faculty of that University on the occasion of the resignation of President Remsen. The pamphlet was opened in the confident expectation that it would offer some evidence in support of the statements so sedulously circulated thru a certain portion of the press to the effect that the university presidency is of necessity a baneful and abhorrent thing, and that university teachers are almost unanimous in the feeling that they are abused by its very existence. These statements have been so frequently made by persons who have omitted to sign their names, as well as by a few others who have run that risk at the cost of the statements they have signed, that it seemed hardly possible that they would not be repeated in some form or other on the happy occasion of the retirement of a university president from office.

It is not a little surprising, therefore, to find not only that the entire Board of Trustees address to President Remsen a letter of appreciation and of eulogy, but that individual and representative professors, men whose names carry weight everywhere, not only refrained from abuse of him or from making demand that his office be abolished, but actually joined with heartiness and sincerity in commendation.

For example, the veteran Professor Gildersleeve used this language in regard to President Remsen:

"Coming to Baltimore as a young man, he has made his life one with the life of the city; and, by his frank bearing and his cordial responsiveness, has won for himself and for the university which he represents a hold upon the people which no calculated diplomacy could have achieved. The constitution of the university, or I should rather say the tradition established by our first President, gives to each department a freedom of action which secures

the joy of service; but there must from time to time be an appeal to the central power, and in all such cases we have always had ready access to our chief, and have always been met by an honest effort on his part to understand the bearings of the question, no matter how remote from the immediate sphere of his special province.

"To his colleagues on the Board of Trustees belongs the privilege of bearing testimony to the work of President Remsen as an administrator of the external affairs of the University. That the inner life of the University has been so fully maintained, that its pulse has beat so steadily and strongly during the last decade, is due in thankworthy measure to the man who, a specialist himself, had learned to sympathize with the spirit of specialists in whatever line of activity. And we earnestly hope that he will long continue to cheer our lives by his presence and forward our work by the added wisdom of his experience as the head of the university."

Professor Edward H. Griffin, Dean of the college faculty, spoke in this fashion:

"The members of the Faculty of the Johns Hopkins University, mindful of the near approach of the time at which you have determined to retire from the office of President, and keenly sensible of the loss which each one of them is to suffer in the terminating of a relation which has been so agreeable and so helpful, desire to make hearty acknowledgment of the impartiality, kindness, and courtesy manifested in all your official and personal intercourse, which have won the good will, and commanded the loyal support, of all who have been associated with you; and they desire also to record their high appreciation of the skill, discretion, and efficiency with which you have administered your responsible trust.

"The selection as the second president of the university of one who had participated in its work from the first was an assurance to any who might have misgivings that the standards and methods established by President Gilman were not to be suffered to lapse after his withdrawal. No one has been more zealously devoted to the distinctive ideas and purposes of this University than you have been, and no one has been more alert to discern and to guard against anything that might seem to endanger them. It may be confidently affirmed that the spirit of independent and productive research and scholarship was never more dominant here than at the present time, and it may be said also that the vitality with which the ideals and the enthusiasms of the early days survive in the life of the present is due, in no small degree, to your influence and your example....

"The university president of our day, for reasons easily understood, finds it difficult to maintain direct personal relations with the student body. His relations are with the public, with the trustees, and with the faculty, but only remotely with those for whom the institution primarily exists. You have constantly recognized and deeply regretted the disabilities under which you have been placed in this respect, and thru your natural sympathy with young men, your social gifts, and your happy faculty of public speech, have been able largely to overcome them. In an unusual degree, you possess the respect and the attachment of the students, graduate and undergraduate."

Professor Harmon N. Morse, than whom few chemists are better known, and who succeeded Professor Remsen as Director of the Chemical Laboratory, allowed himself these expressions:

"As president of the university, Professor Remsen seems to me to have manifested many of the qualities which are most essential in one holding that position. A body of university professors is most unique, and in some ways is the least natural of all human associations. In all other organizations, there is some common object towards which all the individuals are striving. Some common interest animates the whole body. This can hardly be said to be true of a university faculty. Each member is the embodiment of individualism, and is animated by a supreme purpose of which his associates have little understanding and in which they have but little interest. In a university faculty, therefore, the conditions are always favorable to the development of a certain amount of academic anarchy.

"Again, owing to certain reasons which are partially obvious and partly hidden, the university professor is prone to develop a certain mental supersensitiveness and some idiosyncrasies of temper and manner which make him a troublesome individual to deal with and to control. The position of a university president is therefore a difficult one, and he who administers his office with success must indeed be a very wise man and a very good one. He must have a sympathy broad enough to include all the problems and ambitions of all the individuals of his faculty. He must have the power to differentiate the merits of a man's plan from the demerits of his personality, and he must have the tolerant spirit which will enable him to forgive the latter without detriment to the former. Finally, and above all, he must have the wisdom to understand that every man does his best work when he is allowed to do it in his own way. In all of these respects President Remsen seems to me to have administered his great office successfully."

From a representative of another field of learning, Professor James W. Bright, come these words:

"Mr. Remsen assumed the administrative office in the spirit of a co-operative scholar, and during his tenure of the office he has steadfastly upheld the policy of directing the manifold and varied details of the scholastic business of the university with clearest reference to its inner integrity. His absorbing devotion to the cause of science, of the higher learning in all its parts, could not be coordinated with, much less depressed below, his evaluation of purely administrative functions. On the contrary, there has been such a lack of the manifestation of external authority and such simplicity in organization as to deepen in his colleagues the sense of their personal responsibility. The University has been kept progressively true to its best traditions; thru favorable and less favorable conditions, there has been no interruption in the advancement of the university in the direction of its highest aims. Mr. Remsen's administration has been one of real distinction, and it confers on him enduring honor.

"The unexampled expansion of universities has brought questions of educational administration into a state of elaborate intricacy. But the success

with which the complex machinery of a large university has been adapted both to the more efficient promotion of scholarship and to the answering of professional and practical demands, highly diversified in character, constitutes another proof of national genius for organization and government. It can hardly be said, however, that the largeness of a university minimizes the need of safeguards against an inappropriate admission of a non-academic judgment of values. A university is not exempt from the peril of becoming too business-like. To carry out its aims, 'business methods' must often be wisely tempered to activities that are not business-like in the unmodified commercial sense of the word; and an undue exaltation of those qualities of mind that are more or less habitually suppress in the work of the scholar may, conceivably, result in hindrances to the profest purpose of the institution.

"The large university is in no need of defense. In the diversity and amplitude of its agencies it answers an all-important demand of the times; and its widening patronage is indicative of an intellectual life that is beyond all computation valuable to the nation. And the large university should also be the best representative of the highest university idea, for this idea must beget that 'unity of mind', that central guiding principle that is ultimately to be deduced from the results of all specialized scholarship, from all practical efficiency, and from all moral and social experience."

The eminent incumbent of the chair of Latin, Professor Kirby F. Smith, said:

"A group of trained scholars and investigators, devoted to the advancement of knowledge and assisted by a press which made their discoveries available to the republic of letters, an atmosphere of freedom, of honest work and high ideals, created and fostered by their example—it is these things that gave the university its fame; and, amid changed and changing conditions, it is only these things that will surely maintain that fame in the future. In those times of stress, therefore, when the fortunes of the university were entrusted to Mr. Remsen, the charge, like the charge to the Roman consuls in times of stress, was *ne quid detrimenti*. He was a conservative in the best sense of the word, a man of wide experience, a man whose ability as an administrator had already been tested. Above all, we of the Faculty had every confidence in one whose standard of duty was such that he obeyed the categorical imperative, even tho it summoned him from the work to which his life had been devoted and in which he had long been famous. Our confidence has been more than justified."

From the political economist, Dr. Hollander, came this:

"President Remsen's example has made clear that the scholar may serve the world and not lose his soul, and that the university may be integrally a part of civic life and yet conserve its intellectual intensity and its scientific idealism. He has been quick to respond to the public call, but he has defined the terms of indenture, insisting that it is in the ultimate interest of affairs as of science that the scholar shall be in, not of, the world which he is summoned to instruct, and that temporary and conditioned service is the university's best answer to the requirement of democracy.

"In this way, coming to the assembly 'in his own garb and speech,' he has heightened popular respect for scholarship and he has guarded scientific participation in affairs. He has discerned unerringly our gravest problem and he has fashioned a wise and effective solution."

The men whose names are above mentioned are known thruout the United States, and some of them thruout the world, as competent and devoted scholars. They have made these statements in regard to President Remsen, and to the office that he has held, publicly and of record. Is it not time that those who are slandering American academic life should summon sufficient courage to be equally specific in their statements?

Prussian training
schools for
teachers

A recent number of the Berlin *Der Tag* contains an article on the Prussian training schools for teachers that has some interesting facts and figures with regard to present tendencies in this phase of German education. On May 1, 1912, there were in attendance in these schools 41,277 male pupils. This shows an increase in the higher training schools—Lehrerseminar—of 311, in comparison with the preceding year. In the preparatory training schools—Präparandenanstalt—there is a decrease in the same period of 192. Of the 182 higher training schools for male pupils only seven are situated in large cities; 99 are in cities of less than 10,000 inhabitants; 4 are in places of less than 1,000 inhabitants. This condition is condemned by the writer of the article, who deplores the isolation in many cases of teachers and pupils from the outside world and from the influence of external culture. He sees in it, too, one cause, at least, of the difficulty that is increasingly at hand of securing the teachers necessary to fill positions in these schools, and this, too, at a time when all other learned callings are overcrowded.

In attendance on the training schools for girls there were on May 1, 1912, 6,934 pupils. An interesting fact is that in these schools the numbers increase from the lower classes upward, whereas in all other schools the lower classes are

numerically the stronger and the higher classes the weaker. The lowest class, for instance, of the preparatory training schools shows a total attendance of 698, the highest class of 1117. The number in the highest class of the higher training schools, furthermore, has increased to 1472, which is more than double at the end of the course what it was at the beginning. The principal reason for this rather extraordinary condition apparently is that many girls leave other schools to come over into the middle and upper classes of the training schools for teachers. The question, accordingly, may very well be asked, says the writer of the article, whether this does not occur because of the frequent impossibility of carrying thru to the end the course of study in these other schools for girls, and whether such schools—Höhere Mädchenschule, and others—do not make excessive demands upon their pupils.

A Training School
for Public Service

There is much that is suggestive and encouraging in the report which has been issued by the Bureau of Municipal Research as to the operations for the first fifteen months of the Training School for Public Service, which was opened under the charge of the Bureau in the autumn of 1911. The school has for its aim to train young men of executive capacity for the discharge of public business, in accordance with modern methods of administration. The growth and rapid spread of the principles underlying a reformed and permanent civil service give to a school of this kind an opportunity that it could not have had a decade or more ago. At first slowly, but now more rapidly, the American people are turning their backs upon the spoils system and are gaining a conception of public service which regards merit and competence as superior claims to any arguments that may be urged on behalf of personal friendship or partisan affiliations. While this training school is still very young, the outlook for its usefulness is excellent.

Some of the typical illustrations given in the report of service rendered to communities at a distance are especially interesting.

The Division of Education of the Russell Sage Foundation appears to be sponsor for an interesting pamphlet entitled *A comparative study of public school systems in 48 states*. A large number of illustrated statistical tables are printed in the pamphlet, and the information given, if accurate, is important. We have examined the pamphlet, however, with care without finding in it, upon it, or attached to it, the name of any responsible author. The value of a statistical publication depends upon the name of the person who collects, arranges and interprets the statistics. In its present form, therefore, this pamphlet is without practical value.

"The old line of division between parties, which is largely determined by sectional feeling, tradition, inheritance, and temperament, is fading: and a new line is being drawn between those who, by conviction and inheritance, are conservative, and those who by conviction and inheritance are progressive, or, perhaps more exactly, between those whose conservatism is consistent with their desire for progress along individualistic lines and those who believe that progress should be something more than the progress of individuals. As we have stated before, it is the line between those who believe in all that makes for a community of self-governing individuals and those who believe in all that makes for a self-governing community."—From *The Outlook*, January 18, 1913.

As a modest aid to clear thinking, the EDUCATIONAL REVIEW will offer a well printed, well bound, and interesting book as a prize for any one of its readers who will explain what is meant by the last three lines of the passage quoted above.

EDUCATIONAL REVIEW

MARCH, 1913

I

PROFESSIONAL FACTORS IN THE TRAINING OF THE HIGH SCHOOL TEACHER¹

My purpose in this paper is to discuss what may be properly considered professional in the training of the high school teacher, as distinguished from the academic or cultural. What constitutes professional training? What light is shed on this problem by the example of other learned professions?

The economic law of supply and demand determines the vocations of most men as it controls the products of their labor. In some vocations, however, another factor comes into play. The rights of others in mind, body, and estate have to be reckoned with. In most occupations these human rights are implicit; they are cared for in the common law. But in others they are guarded specifically by statute. Not everyone who has the opportunity and inclination may practise law or medicine. By the law of the state, those who are pledged to see justice done between man and man, those who by the nature of their calling are in a position to imperil the health or lives of their fellows, those upon whom the public depends for protection, or who belong to the civil service, are licensed to pursue their vocations. Putting aside those vocations which are licensed for revenue only, it appears that when the state interferes between the practitioner and the public, there is an ethical

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principle at stake. The well-being of the many must not be sacrificed to the ambition or the cupidity of the few.

The pursuit of ethical ideals was once the chief characteristic of the learned professions. Witness the moral code contained in the Hippocratic oath which has been the gateway to the profession of medicine for two thousand years. Think of the vows taken by the candidate for the priesthood, and of the pledges exacted upon admission to the bar. The modern state but reenacts the professional decalog when it insists upon proper evidence of moral character in licensing the lawyers, physicians, and teachers. Some day the principle will be extended to embrace all vocations which touch on the ethical relations of man and man.

The first qualification for professional service, therefore, is good character—the living embodiment of moral standards, the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge, and the other is skill. These three—an ethical aim, specialized knowledge, and technical skill—are the trinity upon which professional service rests. The stone-cutter may have superior skill, but with only a modicum of specialized knowledge and lacking an ethical aim, he remains the artisan; the physician who is ignorant of his subject, however high his aim or however skilful in practise, is still a quack; if he is learned in high degree but lacks professional skill, he is a confirmed bungler; the lawyer who is versed in all the subtilities of the law and adroit in legal procedure, but who disregards the ethics of his profession, is a charlatan, despised of men.

The teacher may be a professional worker. But he who puts himself in the professional class must know accurately what he is to do, have the requisite skill for doing it, and do his work under the guidance of high ethical principles. The teacher who is ignorant of his subject

is a quack; the teacher who lacks professional skill is a bungler; the teacher who is not inspired by high ideals is a charlatan.

My idea of professional training is that it is a process of giving to novices what the masters have acquired. It is helping the beginner to get what he might get for himself under favorable conditions. There is nothing in the training of a teacher in a professional school, for example, that differs from the training of any teacher anywhere, except that the good professional school affords opportunities, equipment, and guidance that few teachers can get elsewhere. The professional school for teachers, like the professional schools of law, medicine, and engineering, is intended to help the novice travel the road that every great master has traveled, but to do it more quickly, economically, and confidently than he otherwise could.

In my discussion of the professional training of the high school teacher, I appeal directly to the experience of the best teachers before me and to the best in each one of you. What is the process by which you have made yourselves masters? Recalling your own experiences, what would you do if you had a fair field and all possible favors? How would you attain your standards of excellence in the three cardinal principles of professional service?

First, Specialized Knowledge. It is generally taken for granted that the college graduate knows enough to teach in a high school; in some localities graduation from a normal school, or even from a secondary school, is considered sufficient evidence of ability to do high school work. I wish to go on record as one who believes that graduation from a college is no evidence whatever of ability to teach anything. So far as the college is a college and not a professional school, its business is not the training of the teacher or any other professional worker. The college aims to give that general knowledge which should lie at the foundation of every kind of professional superstructure. What the profession demands is specialized knowledge, the mastery of some small field in its relations to other fields of knowl-

edge. But knowledge specialized for the sake of professional service is not isolated information. It is rather the product of broad scholarship focused upon a particular subject.

Right here is where many excellent persons, chiefly some of our ancient classicists and modern scientists, make a grave mistake. They argue that the chief end of scholarly study is the mental discipline that it affords, or the pursuit of truth for its own sake, rather than the understanding of the subject in its cultural setting. Isolated knowledge may be useful in certain technical lines, but knowledge teeming with human interests and specialized along cultural lines is indispensable in professional service.

It follows, therefore, that there must be a general preparation for the beginning of professional study. Call it what you please—intellectual perspective, cultural setting, liberal education—it is something which gives breadth of view and that largeness of life which form the very foundation of every kind of professional service. It is precisely this training for which the college stands. I do not pretend that every college graduate has it, or that there is no other way of getting a liberal education; nor do I claim that a college degree should be the stepping-stone to every learned profession. But I do claim that the intending high school teacher needs a course of general training the equivalent of the best given in any college in the land, and needs it, too, as a prerequisite to the technical studies of his profession.

The professional training of the teacher properly begins with the process of narrowing the field or of intensifying work in some part of it, or, to use a better figure, of focusing what one knows on the problem in hand. It is more than mere specialization in the subject. For example, a teacher once came to me from the wilds of New York State, a region barbaric only in an educational way, however, saying that he wanted to fit himself in a six weeks' summer session to teach Latin. My first question was, "How much Latin do you know?" Because my business is the training of

teachers I have become hardened to the pitiful exhibition of ignorance so often displayed by those who want to teach, but I was not prepared for the answer to my question in this particular instance. "I don't know any Latin," he said; "that is what I have come here for." "But how do you expect to get ready to teach Latin in six weeks?" "Well," he replied, "I don't have to begin till September and all I have to do next year is to teach Latin lessons and Caesar; I guess I can do that." A little further probing disclosed the fact that the candidate was a high school teacher in good standing, legally certificated to do what he proposed, had the sanction of his principal and school board for the step, and was actually engaged to teach, two months hence, a subject which he had never studied in his life. It is a striking commentary on the situation to say that he was more surprized than I had been when I told him that he had come to the wrong place. His last word to me was, "Why, I thought Teachers College was a school for the training of teachers."

Actual fact as this tale is, it sounds enough like a parable to furnish me a moral for today's sermon. Suppose this teacher did get what he wanted and after two months of cramming actually began to teach Latin according to the Regents' syllabus. What kind of equipment did he have? I suppose one might say it was highly specialized and focused on his problem. But it is a fine example of what I have called *isolated* knowledge. It is not sound scholarship.

Now, take as an example the opposite extreme. Suppose a scholar in Latin, one who has made an exhaustive study of the Latin language, Roman history, archeology, literature, law—in short, one who appreciates the genius of Roman civilization and knows its bearing on modern life—suppose such a scholar were asked to teach Latin lessons and Caesar to high school pupils, aged fourteen years, boys and girls, untamed Americans who idolize Christy Mathewson, and by parental ambition dedicated to the college. What chance has your scholar of getting ready

for this job in six weeks? Safe to say that the teacher who starts with nothing in July will meet his class with more assurance in September than the scholar who has spent years in getting ready.

There is no possibility whatever of giving professional training to an ignoramus. The sculptor may be a stone-cutter if he have the technical skill, but a stone-cutter can never become the sculptor until he gets the vision of the angel in the unformed block of marble. The teacher whose knowledge of the subject is confined within the covers of two or three books—Somebody's Latin Lessons and Caesar's Commentaries, Books I-IV, we will say—has no trouble in selecting what he will teach. No more has the stone-cutter to do with determining his task when it is defined for him in a blueprint drawing. But the master, he who has command of himself and of his subject as well, must pick and choose at every step. Time is precious; opportunity will not wait. He must act, and his artistic eye is quick to condemn every slip that he makes.

Right here is the chance for the most helpful lessons in professional training. In the professional school for teachers we call it a course in the selection of materials and the arrangement of these materials in a curriculum. The wider the range of scholarship, the more one knows of his subject, the greater is the need of wise selection and orderly arrangement of materials. One who is full of his subject does not unload it all in one year or upon one class. What may safely be given out will ultimately be learned by any conscientious teacher, but he who has much to give is the one who learns most readily and is most appreciative of what the experienced guide can tell him.

We find in practise that even the best scholars among our college graduates are not ready for a technical course in the selection and arrangement of materials. Too often their training is scrappy. The elective system makes it easy to follow a favorite professor or to omit some essential part of a subject. I recall the case of a graduate of one of our best universities who had studied Latin four years in

high school and four years in college, but who had never had a course at any time in Roman history, and who knew next to nothing of Roman life. It is not at all unusual to find college graduates who have had years of training in history made up of fragments called the Reformation, the Renaissance, the French Revolution, and the like, but with no real understanding of the sweep of modern history. A large part of the trouble with teaching the sciences is due to the fact that physics, chemistry, geography, physiography, meteorology, zoology, entomology, physiology, bacteriology and the rest are taught as isolated units. Even in mathematics, the most clearly defined of all our high school subjects, the college graduate comes to his work removed by just four years from the problems with which he has to deal. In all such cases the first step is to get back on high school ground. The Latinist must read Caesar, Cicero and Virgil, not necessarily stopping with four books of the Gaelic War, or with the Catalinian orations, or with an abbreviated edition of the Aeneid; he should learn to speak the language at least well enough to keep it from seeming dead; and he should inject himself far enough into Roman history to feel the glow of that Golden Age forever imperishable. Likewise the mathematician needs to know what arithmetic, algebra, geometry and trigonometry stand for, what they are, what they mean in everyday life, and what they prepare for in the higher mathematics. It is perspective that is wanted in this subject, as in every other subject of the high school.

Only by knowing intimately what these subjects are worth in and of themselves, what their practical application is, and what they signify for later development, can we expect our teachers to put correct emphasis on what they teach. The ignorant teacher is prone to drive every nail home by the hardest kind of knocks; the scholarly teacher knows that time and strength are easily wasted on trivial topics, while too much attention can scarcely be given to important matters. What is important and what is relatively unimportant at any stage is well worth

knowing. It is professional knowledge which may come from experience but thrives best when many minds, and all of them acute, are bent on solving a professional problem. This is one sufficient reason for the existence of the right kind of professional school for teachers. The school which does not make it a corner-stone has no excuse for being.

The next factor in professional training is Technical Skill. Important as this is in the equipment of a teacher, or of any professional worker, no one will claim, I fancy, that any considerable amount of it can be acquired in a professional school. The young physician does get some chance to try his hand in hospital practise, but nowadays the prospective lawyer and engineer are still novices on entering their life-work. Some direction along practical lines, it is generally admitted, should accompany the theoretical training of the professional course, but for many years there has been a steady decrease in the time given to practical work in all our professional schools. In some quarters, in medicine for example, there are signs of renewed emphasis upon the practical side, but in the large I think it may be safely said that modern professional training is chiefly concerned with imparting scientific knowledge. The ideal union of theory and practise is conspicuous for the absence of practise.

Be this as it may, it will also be conceded that to the extent which the young practitioner is obliged to work independently from the beginning is it necessary to equip him with the skill requisite to do his work acceptably. The young physician, to a greater degree than the young lawyer or engineer, is obliged to work alone; hence the demand for practical training in the hospital. So with the teacher. He is obliged to do his work, under supervision to be sure and along a prescribed course, but still to a large extent independently. The call is for teachers of experience, and the experience gained by practise teaching is always considered better than none at all. We need more of it in our training schools, rather than less.

It is important, however, that we keep in mind a funda-

mental distinction in the quality of work that may enter into a teacher's equipment. That which is suited to one type of mind may be out of place with another. For example, when we wish to give technical skill to an artisan's apprentice we see to it that he knows what he is to do, that he is shown how to do it, and that he repeats the operation often enough to make it automatic. The best results come from long practise without break or variation. The artist, on the other hand, encourages initiative and invites variety of treatment. The gulf fixt between the two in this respect is one of intellectual ability. The lower the grade of intelligence, the more nearly the training approximates that employed in breaking animals; the higher the grade of intelligence, the better the understanding of what is to be done and of the means to accomplish the purpose. The person of high intelligence is, or may be, self-directive.

The real problem of the training school for teachers with respect to technical skill is in the differentiation of types according to intellectual and professional acumen. It seems obvious to me that the kind and extent of practical work appropriate to the needs of the normal school may not be best adapted to the training of high school or college teachers. It may well happen that the rural teacher who enters a normal school at the age of eighteen will require an apprentice training strictly analogous to the training given the carpenter or the plumber, while the university graduate at twenty-five may safely be left to his own devices in directing a seminar course. In the latter case the important thing is that the teacher knows his subject, appreciates what he is to do, and has a lively sense of his personal responsibility in getting the work done. Success depends primarily upon the combination of knowledge and understanding guided by high ethical ideals. The man of power will find his way even in the class-room; the worth of his work will be measured by his ethical standards.

The high school teacher stands midway between these

extremes. He is not overly intelligent but he is generally not an ignoramus. He needs practise under guidance, and most of all he needs practise in self-criticism and self-direction.

This leads directly to my third point—the Ethical Aim of Instruction. Efficiency in work presupposes that the worker have a clear conception of what he is working for. If the work be merely hewing to a line, the line must stand out and the worker must know what it means. If it means merely a boundary beyond which he dare not go, we put the laborer on a low plane; if he sees in it the expression of a scientific calculation of the strength of material, or if he regards it as a unit in some artistic creation—above all, if he has himself drawn the line and knows that it belongs scientifically or artistically just where he has put it, we place the worker unhesitatingly in the professional class. The essence of professional service is found in the ethical attitude of the worker. All else is subsidiary, however essential it may be to the work in hand. In the case of the teacher, the knowledge of the subject which he teaches is the instrument which he uses more or less skilfully in the accomplishment of his purpose. His purpose is to educate by means of the formal studies of the curriculum and the discipline of the school used in such way as to produce the results desired.

The chief criticism of the high school is that it doesn't know what it is doing. Teachers are deluded into thinking that they are teaching Latin, or history, or mathematics, when they are really giving instruction in fragmentary and unrelated parts of a subject. A high school principal has told me since the discussion of the morning on the comprehensive examination, that he has teachers of arithmetic and algebra and geometry but no teacher of mathematics. Furthermore, it rarely happens that even our best teachers of the mathematical subjects know the commonest applications of mathematics in industrial and commercial life. Few secondary teachers have any real grasp of the subjects of the curriculum, and fewer still seem to know that any

subject other than their own has any excuse for being. In a word, team-work is conspicuously absent from our high schools.

This situation is due partly to lack of academic training, but largely to lack of interest in the professional aspects of school subjects and the school curriculum. Possibly the comprehensive examination will correct the academic deficiencies, but the evolution of a suitable curriculum and the making of character by means of scholarly instruction and moral suasion depend upon professional insight. Some teachers seem to have intuitive knowledge of this kind, but the best learn something from experience. It is the function of professional training to bring this knowledge to consciousness and to put even the dullest teacher in the way of appreciating what the best teacher may do instinctively, and to enable the most favored to acquire mastery more surely and expeditiously than he otherwise could.

It is not my intention to weary you by a discussion of the meaning of education or of the function of education in a democracy. It suffices here to enumerate the methods of securing such an understanding on the part of young teachers and to point out a rough and ready way of testing the efficiency of teaching.

Teaching is no new art. There were teachers worthy of the name before books were invented or football was made a university discipline. Schools and school-systems played their part before ours were thought of. The more one studies the history and principles of education, the less one is inclined to disagree with the preacher who declared that there is no new thing under the sun. The teacher who thinks his problems peculiar to himself and to his pupils will find light and inspiration in the historical accounts of the work of other teachers in other times. As a check on provincial notions of educational aims and values I commend a comparative study of the educational methods and school administration of the leading European countries. As a guide to school-room practise we are just beginning to appreciate the value of modern educational

psychology. It opens up a new world to the beginner and forces him to self-criticism. It helps him to understand the learning process and makes him conscious of the way children think and acquire their habits. From physiology and hygiene we can get light on the physical well-being of our pupils. It were easy to dwell at length on the possibilities of such studies, all of which should have some part in the curriculum of a professional school for teachers, but I prefer to conclude my argument with a statement of one phase of the general subject. It is, however, only one phase of many which might be treated at length. I select it as a sample because it has special value in secondary education.

What is the essential character of education in a democracy and how may we judge its efficiency? What obligations are imposed upon the American public school by virtue of the fact that it is American and public?

It is apparent that there can be no great difference in opinion regarding the desirability of those virtues which make for character. In respect to most of these we are one with the educators of other civilized countries, past and present. Our ideals of scholarship and discipline and of vocational efficiency may outrun our practise, but they are not essentially different from those which obtain elsewhere. I say nothing of the right of anyone to seek another type of education, or of the preference which anyone may express for the private institution or for individual training. I have now no quarrel with those who think that art can be taught for art's sake, or mathematics for the sake of mathematics. What I do insist on is that the American public school, supported by public taxation, is under obligation to train American citizens, men and women able and willing to cooperate with their fellows in the attainment of American ideals.

Our mode of government is not our only, or even our chief, point of difference from other countries. It seems to me from the educational standpoint that the crux of the matter is to be found in our social order. American

life is not regulated by tradition of class or caste; we have no controlling institutions of church or guild; there is no social standard which is authoritatively binding on any American youth. As yet the way is open to talent and ability all along the line. Our only controlling institution, if such it may be regarded, is our school system—a self-imposed and self-directed organ of our democracy.

Whatever else the typical American is or may be, he is alert, progressive and independent. We expect him to be capable of directing his personal affairs, of keeping abreast of the times, of initiating reforms, and passing judgment on his own acts and those of his fellows. Periodically we ask him to pass upon questions of national policy and of international importance. Theoretically the American voter is a sovereign in his own right. I am well aware that the picture is easily overdrawn and that the American voter is less than he should be, but if the American citizen were what he should be, we should spell "Voter" with a capital letter.

The fact is that we do look for intelligent self-direction in every act of life. The farmer looks for it in his laborers; the business man expects it in his clerks; the corporations want it in their employees; we need it in the professions, and count it a failure when we fail to get it. We have no other criterion so universal and so reliable by which to judge of efficiency in American life.

Suppose we apply it to our schools and school work. What is a good school in a system of schools? Surely one that knows what part it plays in the total scheme and is capable of playing that part in an intelligent manner. What is good school administration? Surely that kind of control which permits and encourages intelligent self-direction in all parts of the system. And yet how often do we see school systems governed by autocratic dictum in which the component parts are permitted no shadow of initiative and denied all chance of self-direction. Such a system belongs under a paternal government in which laws and orders take the place of democratic freedom.

What is good discipline in a school or class-room? Is it the kind that is begotten of fear and imposed by authority? I have heard principals and teachers read out on the opening days of school a list of penalties for infractions of the law, but I have never been persuaded that laws unsupported by public opinion are any more successful in school than outside. The lockstep and monitorial system no more belong by right in American schools than they belong in the American home, or in public meetings or in business. The best discipline is that which secures the greatest freedom to the individual consistent with the rights of his fellows. The trained observer can tell at a glance whether a class is held in order by superimposed authority or is orderly because all want to do some task. It is an impressive and reassuring sight to see, as I did recently, fifteen hundred high school pupils walk leisurely from their class-rooms to the assembly hall, find their places without confusion, and instantly stop their conversation when the clock indicated the hour for the exercises to begin. Herein is self-control worthy of American citizenship. To say to one, come, and he cometh, and to another go, and he goeth, may be an ideal of military discipline and it may occasionally be necessary in home and school, but the ideal of discipline in American schools will not be reached until such commands are unnecessary to secure obedience and effective cooperation.

The same test may be applied to teaching. Does it make for intelligent self-direction? First consider the prevailing method of assigning home tasks. How often the order is to solve the next twenty problems, to translate the next fifty lines, or to read the next ten pages, with no instruction on the method of approach, not even a hint as to the purpose of the task or its connection with what has gone before. The result we are all familiar with. Blind guessing at the answer, cut-and-try methods of solution, time wasted in thumbing a lexicon, illegitimate assistance sought from parents or fellow pupils—almost everything except straightforward learning. From such a method, when persistently

used, we have no right to expect anything but bad intellectual habits. Moreover, I am persuaded that it ultimately leads to moral degeneracy, because the prize goes generally to the most dishonest player. The only corrective that I know of is to assign tasks that can be done without assistance and to see to it that they are worked logically step by step from data already in the possession of the pupil. The ability to tackle a problem courageously, to analyze its components parts, and to work thru it logically, is of vastly more account in school and in later life than the art of guessing at the result, however brilliantly the guessing may be done. We need to put greater emphasis on how pupils learn and less on what results they get. If they are trained to be intelligently self-directive there need be no fear of the results.

Next consider class-room practise. At its worst it may be merely hearing recitations or a demonstration of guess-work with blackboard accompaniment. It were a euphemism to label such efforts teaching or instruction. It may be something better, however, and still not merit approbation. For example, much of the best teaching we find in our schools and colleges contents itself with imparting information. Pupils may seem interested and stow away fact upon fact against the day of examination. The final test may be satisfactory, measured in percentage of correct answers. Nevertheless such work may be wholly deceptive. What is learned may be useless because it is isolated, or untrustworthy because it is improperly related in the experience of the individual. The old-time books on arithmetic had a chapter on Allegation which some of us learned to perfection. It was isolated knowledge then and has remained imperfectly related to the experience of all of us whose business is other than the blending of liquors. The only benefit derived from that chapter was practise in computation, which might have been gained from any other arithmetical task. Memorizing of facts or processes is of little value, even tho an examination shows that they are accurately and tenaciously kept in mind, unless

such facts and processes can be used by the learner. So much time and energy are wasted in this way that one pities teachers who fail to see the good they might do. Just a little intelligent self-direction would lead them to take the next step. It is highly important that fundamentals be accurately learned. The alphabet, multiplication table, declensions, paradigms, and the like, must be memorized, but the good teacher does not stop there or with any number of similar tasks. He uses them in all possible combinations and permutations. He counts them means or instruments for a higher purpose. One reliable test of success is found in the widening intellectual horizon of his pupils; another is in their ability to use what they have in the acquisition of new knowledge. When a pupil learns to direct himself intelligently in interpreting the facts of his own experience and in enlarging that experience by gaining new knowledge, he is on the high road to a liberal education.

I have dwelt at some length on what I consider the chief essential of good teaching because we see so little of it in our high schools, notwithstanding the fact that it is a characteristic of training for leadership in all kinds of schools the world over. If we are to get competent leaders we must train them to be intelligently self-directive. The secondary school exists for the purpose of selecting and training, so far as it goes, those who must bear the responsibility that attaches to the enjoyment of superior advantages. Historically, the secondary school exists for this purpose and to this end it is supported in America at public expense.

Now that I have had my say, or tried to say what I had in mind, I realize that I have said little on the subject assigned me. But I confess to little interest in the routine training of secondary teachers or of any other teachers, if by that is meant courses of instruction in formal pedagogy or predigested pedagogic methods. As I look at it, there are many ways of getting educational results. Your way may not be my way and your pupils may differ from mine

in ability, in accomplishment and in aim. So long as teachers differ and pupils differ there can be no invariable method. That is best which is best adapted to the occasion, all factors considered. My interest centers in ways and means of getting teachers who are liberally educated, who know their subjects and have the high ambition to train their pupils for leadership in a social order that demands intelligent self-direction. I have no patience with those who pretend to esoteric wisdom by virtue of their office or their training. By their fruits ye shall know them. The good teacher is not a pedant, a pedagog, or an egotist. He labors that others may enter into the fruits of his labor. Unless it be guided by this ethical ideal, professional training is useless and worse than useless.

One other feature of secondary education deserves more than passing mention, but in addressing high school teachers it were superfluous to dwell upon it. I refer to school management, the act of making a school a good place to live in. It is something acquired by all good teachers, but, like skill in teaching, it can hardly be taught to those who most need it. The satisfaction that comes from giving instruction, however artistically the work may be done, does not compare with the joy of living with adolescents when one has the ability to control adolescent emotion and to direct adolescent will. This is the superlatively fine art of teaching, the birthright of a few, the despair of the many. Nevertheless, few schools can boast of having many geniuses on their staffs, and in some way the average teacher must be trained to realize the responsibility of his position. School organizations of many kinds—for social intercourse, mutual benefit, recreation, athletics—springing up over night must be directed aright or they will surely go wrong. Each boy is a problem, each girl an enigma, and yet the well-being of the school demands instinctive, prompt, sympathetic, effective action on the part of those who stand *in loco parentis*. I mention this, not because our high school teachers are ignorant of their duties or neglectful of their opportunities—in my experience they are

prodigal to a fault of their time and energy when their pupils are in need of personal guidance—but because I want to suggest a way of measuring the efficiency of their action. I would apply the same test that I use in other forms of school work. Is the fraternal society intelligently self-directive? Can the debating club single out a worthy topic for discussion, attack it logically, reach sane conclusions and maintain self-control in doing it? Does the athletic team stand on its own feet, fight its own battles and win its prizes as men do who struggle honestly for the prizes in business? Is the boy who needs correction encouraged to face his problem rationally and work out his own salvation, or is he told what to do and commanded to do it, or worse still, is he made a dependent upon some stronger personality? These are questions which every teacher, he who is born as well as he who is made, may profitably put to himself. The professional school may help him find his way, but only experience under wise guidance will bring the answer.

In closing, I have a word to say to the college professor and the school superintendent. The training of high school teachers is a work in which you are both vitally interested and in which you should take a part. Unfortunately neither of you has as yet seen fit to recognize your obligation. The college teacher is prone to give his recommendation as soon as the student has acquired a smattering of his subject. You should know better than to turn loose the average college graduate on unoffending children. The college department of mathematics does not consider its graduates engineers, or the department of physiology its graduates physicians. Why should you think the college student of Latin a fit teacher of Latin? And how does the superintendent of schools justify himself in putting the novice in teaching, even a graduate of our best professional schools, in independent charge of a class? When it is known that so much of our academic training is faulty and that professional training at best is only a preparation for service, how is it that no provision is made for a period of

probationary teaching under competent guidance? I venture to say that if our colleges should treat the profession of teaching as they do other professions, and if our school systems should provide adequate apprentice training, we should have no excuse to spend a session in discussing the theme of this afternoon. The main reason why we talk so much on this subject and say so little is that the two dominant influences in shaping the preparation of teachers are in league to hinder progress. Let the colleges refuse to sanction poor teaching and let the schools make it possible for a teacher to perfect his art, and we shall soon have teachers who can do professional work. Until that time we shall waste our breath in talking, and the craftsmen in our schools will head straight for trade-unionism. If that is what you want you will surely get it without effort. But that is not what you want; you want something better. The time is ripe for a change. The public is dissatisfied with what is being done. Greater efficiency is the watchword of the hour, and with greater efficiency go better remuneration and more certain professional standing. It is the high privilege of some of us to help make a few teachers more worthy of their positions. We need your cooperation in a task which combines in highest degree professional service with patriotic duty.

In summary, I repeat that the professional training of the high school teacher follows a course of general training which should give sound scholarship and breadth of view characteristic of the culture such as may be best acquired in a good college course. The distinctive professional factors in a teacher's training are (1) specialized knowledge of the subjects to be taught, including their relations to other subjects of the curriculum and their applications to every-day life, (2) technical skill in teaching, and (3) the ethical aim of education. The perfection of the teacher's equipment along all these lines is a life-work, but the professional school may make a beginning by putting the novice in the way of understanding what others have done and are doing, and by making him self-critical and self-

directive with respect to his own work. The greatest need today in the development of professional training for high school teachers is the cooperation of the colleges and the schools—of the colleges by way of making suitable preparation for professional study, and of the schools by way of providing adequate means for giving apprentice training under competent guidance.

JAMES E. RUSSELL

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

II

THE TREND OF MODERN LANGUAGE INSTRUCTION IN THE UNITED STATES¹

1. The direct method is simply what its name implies: a direct appeal to the learner thru the foreign language. In other words, it teaches the language and not merely about the language. The direct method or better a direct method is not the old natural-conversation method which rightly fell into disuse and ill repute because it had for its goal talking ability without cultural and disciplinary training. The direct method or the reform method is not the so-called psychological method either, as the latter is only a part of the former. Nor is the so-called phonetic method identical with the reform method but again only a part of it. A direct method does not use the foreign tongue exclusively. We are no zealots on that point.

2. The aim of the reform method is "reading ability by means of speaking facility." We maintain the most economical and surest road to an appreciation of the literary, printed language is by way of the spoken language. So speaking is only a means to an end, while the end is real reading ability. In this way both aspects of language are considered, and at the same time the whole instruction is vivified and made real.

3. No one has a right to speak upon a direct method authoritatively unless he has tried it. Only then will he have a standard of comparison. And I assert most boldly, nevertheless firmly, that no one who has ever tried, as a well-prepared teacher, a direct method of teaching modern languages, will ever go back to an indirect mode of presenting them. His own growth and the joy of his

¹ An address delivered before the Association of Colleges and Preparatory Schools of the Middle States and Maryland at Philadelphia, Pa., November 30, 1912.

learners as well as the results obtained will prove to him conclusively that he has found the nature of true language-acquisition. Academic discussions filled with Olympian disdain can have no value with open-minded students of the adolescent.

Among the various movements in the world of education, there is one now in progress which deserves our serious attention and hearty support. If you look back upon your own personal experience as students of modern languages both in school and at college, you will realize that many students failed almost utterly to gain any mastery of the foreign language they were pursuing. Some have perhaps only the faint and sad recollection that they studied German or French in their school or college days once upon a time. How many of the students gained real insight into the foreign language and its literature? How many of them are still able really to enjoy the great works of the German and French writers? Forsooth, it is a sad reflection upon modern language teaching if it does not add something to one's development and to one's intellectual interests. No doubt some of you will recall the instruction in German and French as not at all differentiated in method from the teaching of the classics. Reading the text, frequently not even doing that; translating or rather painfully transliterating it into the vernacular; mental gymnastics in root extraction, gerund-grinding, splitting of hairs were the order of the day. I ask you in all candor, was there in many cases any appreciable difference between the teaching of Latin and Greek and that of German and French? The living languages, in other words, were treated like the great tongues of the past. In some class-rooms a casual visitor would not have known what language was being taught, as he did not hear the foreign speech but in lieu of it pitiful transverbalizations.

Now since 1882, so antediluvian a mode of modern language teaching has been discarded in Germany, at least. The Scandinavian countries, Switzerland, Austria, and France have followed in rapid succession. With the mighty

trumpet-blast of Dr. Wilhelm Viëtor, now professor at the University of Marburg, the reaction set in. Viëtor resurrected as it were some of the ideas championed as early as the 17th century by men like Comenius, Ratichius, and Locke. He made use of the experience of the Philanthropinists of the 18th century, of Basedow, Wolke, and Trapp. In fact, he followed in the wake of the great classicist Hermann Perthes, who, in 1873, began to clamor for a reform in the teaching of Latin. But Viëtor was not a mere satellite, for he furnished a new scientific basis of modern language instruction, i. e., phonetics. Before him, many had advocated the use of the foreign language in the classroom thru conversational exercises, valuable for proper habit-formation. Viëtor, however, demanded first of all a good pronunciation as the only successful basis of further linguistic study. With a good pronunciation he put the spoken word, not the dead letter, into the foreground of modern language instruction. Grammar, he maintained, should be gained inductively by the pupils, and not deductively, in order to offset the purely mechanical rigmarole-memorizing of rules, often meaningless, and of exceptions to rules. The father of the German reform also insisted upon real reading of the foreign authors and not upon so-called translations. Since the foreign language reigned practically supreme in the classroom this real reading was a natural concomitant. Last of all, Viëtor felt that the ultimate aim of modern language teaching should be the introduction of the pupil to the very life, customs, history, and civilization of that country, the language of which he was studying.

These five cardinal points in the reform of modern language teaching—that is, insistence upon good pronunciation, oral work, inductive teaching of grammar, real reading, and so-called *realien*—these are not utopian.

Their efficacy has been demonstrated in all civilized countries and has produced salutary reaction upon the teaching of the classics and of the vernacular everywhere. In no country has the direct method held more absolute

sway than in France, since the first of January, 1902, when all modern language teachers there had to make the foreign language the strict medium of instruction. In 1908, the Minister of Public Instruction in France reported upon the highly gratifying success and the results achieved with the radical direct method. To cap the climax: on May 14, 1912, the direct method-advocates gained a signal victory over their adversaries by electing their champion Mr. Paul. Schlienger, Representative to the Conseil Supérieur de l'Instruction Publique, by a snug majority. A few sentences from M. Schlienger's circular to his colleagues, prior to the election, may be of interest; cf. *Die neueren Sprachen*, October, 1912. He says, among other things, the following which I trust will find an echo in our country:

"I am a sincere believer in the direct method which has vivified and regenerated our instruction. The results that we have obtained have furthermore shown themselves so clearly that at present all, even the old-time opponents, make use of that method, which is called the direct, inductive, or practical method. If, so far as I am concerned, this method is intangible in its principle, still I think that it is and always will be capable of new enrichment and of continued improvement; it ought to constitute a frame in the limits of which it will be permissible for any individual initiative to display freedom."

Or: "The personnel among modern language teachers has made considerable progress these last years; it is inadmissible to think of weakening an instruction, the success of which is undeniable."

England, which is so often called conservative, has taken up the reform most energetically. Examine for instance the Oxford and Cambridge Schools Examination Board's papers in modern languages recently set, and you will realize how wofully behind times our official examinations are. Or look into their output of textbooks and you will conclude that we are just beginning to do what England has done for years. Do I need to mention the

various modern language series? Dr. W. H. D. Rouse of the Perse School, Cambridge, who lectured at Columbia University with tremendous success last summer on the teaching of Latin and Greek by the direct method, writes in the preface to *Decem Fabulae Pueris Puellisque Agendae* (Clarendon Press, Oxford, 1912), the following highly significant words:

"It is fortunately no longer needful to defend the direct method of teaching languages: no one whose opinion is based on knowledge now attacks it, so long as the languages to be taught are modern. But there was a time not so long ago, when the method was derided as foolish or slovenly by those who had not tried it; and this is the case now with the direct method of teaching Latin and Greek. Those who have tried it, so far as my knowledge goes, are quite at ease in their minds; they have found not only that it is quicker and more attractive, but that it does really what the exercise-book method pretends to do, that is, it holds the attention in detail, disciplines the mental faculties, and enables the scholars to understand and to appreciate the best qualities in the best literature.

Of course, the direct method is not all talking; the system includes reading, writing, and even the conscious learning of grammar; altho in different order and different proportion to that of the exercise books. But speech does take in it the first place."

Incidentally I may say that the direct method of teaching the classics is used in some of our best institutions of learning by properly qualified instructors. In fact, in Jamaica High School, according to the oral and printed testimony of my colleague, Dr. Edward C. Chickering, the pupils are overwhelmingly in favor of the direct method because they understand the foreign language better and enjoy the instruction more than under the old way of teaching.

But enough of foreign lands and their progress. Where do we stand in the United States? I shall not present to you an historical sketch of modern language teaching,

since that was done most ably last year at your Twenty-fifth Annual Convention in Columbia University by Mr. Frederick S. Hemry, of the Tome School for Boys. Suffice it to say that we are in a period of transition and of reconstruction and have been there since 1898, when the Report of the Committee of Twelve of the Modern Language Association of America was submitted at a meeting of the Association held at Charlottesville, Va. The document soon proved itself the Magna Charta of modern language teachers of the United States. Out of the "somewhat chaotic and bewildering conditions" the Committee of Twelve evolved a report which according to its introduction was to bring about a better and more uniform definition of requirements for admission to American colleges. That the committee has succeeded in this, no one dares gainsay. Everybody must also agree with the chairman when he says repeatedly that the report is to be regarded as a beginning effort, not as a perfect finality, that it is provisional, and last of all that it will need revision in the light of criticism and of freshly accumulated experience. Unfortunately, however, the committee put its approval upon old methods, upon indirect teaching of modern languages and getting at literature quickly. This one factor alone and more than all others has brought about the condition of affairs as we find them now: we see the old-time, self-complacent methodologists supposedly with the mighty, far-reaching report as their guide, persisting in their *laissez-faire* attitude. Yet in spite of this we behold modern language teachers, who are trying to infuse new life into effete language teaching by endeavoring to use a direct method of instruction, that is by teaching the language and not merely about the language.

But the Report of the Committee of Twelve can easily be cited in behalf of progressive language teaching. It denounces the grammar method as lacking in interest, as not broad enough, as a thing of the past. It is equally strong in its condemnation of the so-called reading method since it lacks in vivacity and in stimulus to the attention, since it

demoralizes the instructor (and the class). If this is true, from the viewpoint of modern pedagogy, is it not well-nigh criminal to expose our pupils to an indirect mode of teaching modern languages which is void of interest, so absolutely essential to the performance of the best work in any field? To put it differently, if the committee did not wish to sanction the old-fashioned easy-going way of teaching, it should have advocated a progressive, direct system in modern language instruction. But that one step, logical and perfectly warranted, the committee did not see fit to take in 1898, so some other body should perform the task of revising that report in the categorical imperative, in terms both positive and helpful; for times have changed and demand an adjustment to our more enlightened environment. To my mind, and in the opinion of many, the prompt issuing of an amended or of a new report on modern language teaching is absolutely necessary for the sake of real efficiency. The reason for this need is not far to seek: the average human being, be he teacher or not, is chronically indolent; he is constantly looking for the seemingly easiest way out of any undertaking; he wants to follow in the footsteps of his predecessors who have prepared a well-marked trail for him. He does not want to be a pioneer, a trail-breaker, a leader, but he wants to trudge along a beaten path. He is satisfied to be a taker instead of a giver, he is content in being a consumer and not a producer. Therefore in making propaganda for anything new (tho it verily be old), even if it be comparatively easy, we must first overcome the inertia of language teachers, chiefly of incompetents and of reactionaries.

Fortunately for our children and for generations yet unborn, more modern language teachers of the present-day school are well prepared and equipped for their life work than was the case only a decade ago. But this very point, i. e., the dearth of well-equipped, enthusiastic teachers is the crux of the whole matter. It is not the way of presentation so much, or the subject, as it is the teacher, ill-prepared, with no love for his students, and with no high

conception of his calling, that is the stumbling block. Methods, of course, will help any ambitious teacher as will good textbooks and other apparatus, but if the divine fire of professional enthusiasm is not aglow within his breast, of what avail will all the external paraphernalia be? Skill in one's craft, however, makes one a master and a leader, and this possession, coupled with love for the learner, will always make for successful teaching. The live teacher alone can really teach living languages to live pupils.

Now let us face the question directly without any subterfuge or excuse. Whose fault is the rather poor showing of modern language teaching or of any other branch of instruction? I maintain with all due respect but with sincere conviction that our colleges and universities are to blame. In the first place, they have in modern languages, an obsolete, mechanical, Procrustean examination system for entrance into their institutions, without testing oral proficiency. If our higher schools of learning were not so pretentious in their admission requirements, they would get better and more substantially prepared students from the secondary schools. Their very examinations bring about poor results. In the next place, if the colleges and universities would insist upon the very patent requirement that every candidate for teaching should have not only a sound scholastic, but also an absolutely essential pedagogical equipment, much good could be accomplished from such a training, so direly needed, yet so sadly neglected. John Franklin Brown in his *Training of teachers for secondary schools* (The Macmillan Company, 1911) is certainly right when he advocates for our American teachers at least one year of professional preparation, both theoretical and practical, beyond the usual academic training. As long as we are satisfied and the colleges also, to accept professional teachers without professional training, so long we can not hope to be considered professionals or belonging to a profession. And ours is a noble profession. What we need above everything else is men and women of

character, with strong sympathy for the young, for the adolescent soul, well-trained in their subject, both in the written and spoken language, and in the science and art of teaching it. Pedantic erudition and the concept of literature as cold and silent print, so often found in the learned quadrangle, are not conducive to enthusiastic, inspiring modern language teaching. Mastery of subject-matter and form must go hand in hand.

The picture I have drawn so far has not been overpleasing. But there is another more cheerful side to it. In spite of many drawbacks such as the Report of the Committee of Twelve, the present College Entrance Examinations and the like, ambitious language teachers all over our country have been using and are employing in increasingly larger numbers the reform method or a direct method. The adaptability of a direct method to American conditions has been proved beyond peradventure of a doubt. We are speaking now of a direct method for American schools. Some invidious wrangler who can not use a direct method, in the bitterness of defeat, may still occasionally extol the old-fashioned grammar-translation method of teaching modern languages, an anachronistic hysteron proteron, but he will scarcely anywhere find at present an appreciative audience which will be impressed by his arguments. We must expect now and then parting spite shots from the last stragglers in the retreating army of old-time methodology. The reform method of modern languages has come to stay because it is sound, and sound because it is humane. A method that takes into consideration, first of all the nature of the learner, his psychology, and not the abstract presentation of the subject can not be treated lightly. We are, above everything else, striving in our direct teaching of modern languages to arouse and to sustain the interest of the pupil by a direct appeal to him. In other words, the approach to the learner's mind is made thru the ear which is the proper receptive organ of language. We begin from the very first lesson to initiate him into speech by the use of short sentences. The opportunity of self-expression is

thus given the pupil from the very outset. Needless to say that with this self-activity is mated the best effort of the learner to improve in and to master the foreign language before he gets to its literature. For our extra effort we are rewarded by the joy of our disciples and by work well done.

To prove that the trend of modern language instruction in the United States is toward a direct method, I shall cite, on account of the *embarras de richesse*, just a few typical instances, both in the east and in the west: in The New York City Syllabus of modern foreign languages for high schools, adopted by the Board of Superintendents, in June, 1911, we read in the very first lines: "The ultimate aim of the instruction in a modern foreign language should be the acquisition of a reading and speaking knowledge of that language, an acquaintance with its people (including their history, customs, and manners), and some knowledge of the literature. The full realization of these aims requires years of study, beginning with the high school and running thru college and even the university. The fundamental aim of the instruction during the high school period should be the first of these, namely, the acquisition of the language. Therefore the new language itself should be the language of the schoolroom." Our New York City Superintendent of Schools, Dr. William H. Maxwell, has been a strong supporter of rational modern language teaching for years. In 1908, in his Tenth Annual Report, he says: "The great emphasis which is laid on translation, grammar, and so-called composition in modern languages, prevents our teachers from giving that attention which they should give to the conversational method of teaching. Any teaching of a modern language which does not result in the power to speak the language is obviously misdirected teaching. Any form of examination which leads to a neglect to speak a modern language is an injurious use of the examination power."

As a direct result of this Report, the New York State Department of Education appointed a State Inspector in

Modern Languages to advance the cause of efficient instruction, and inaugurated the granting of credits for oral work in modern languages for all certified secondary schools.

President Nicholas Murray Butler of Columbia University is reported to have said in Paris last September: "We must revolutionize our methods of teaching modern languages before we can hope for further profitable intellectual and commercial intercourse in Europe. Children in the schools must actually speak French and German with an attempt at pure accent instead of merely picking out a few passages from a book as at present." In this connection I should like to mention the efforts of the New England Modern Language Association.

The California Association of Teachers of German adopted, in 1905, at the annual session of the California Teachers' Association held in Berkeley, a report which is a credit to the four gentlemen of the committee. The report is scholarly, incisive, and exhaustive. It is an unreserved pronouncement of the reform method. Had I time, I should be glad to quote at least the introductory remarks. Such a document would meet the approval of all teachers, who are earnestly striving for improvement, both here and abroad.

I could give you now a cataloged list of names to show that the direct method or a direct method is advocated for our country by men of repute, scholars, and thinkers, but I forbear. These men are too well known to need any heralding on my part.

Just one more point remains, and I shall close. The very best proof that there exists a keen, strong demand, created by enthusiastic, thoughtful teachers, for reform and for effective apparatus in modern languages, is the colossal activity of the publishing houses to put modern, up-to-date books by the direct method upon the market. Our large firms vie one with another in producing always better and more improved publications. It augurs well and deserves our serious consideration as well as our best labor. For after all, when all is said and done, pupils must have books,

and the best are none too good for those whose education is put into our hands, a sacred trust, indeed. So let us be intelligent, optimistic critics of present conditions and strenuous circumspective leaders in the movement for progress. With love for the school on our part and with deep interest in our subject, the reform of modern language instruction must succeed, and our pupils will reap the benefit. And it is for them that the whole reform was inaugurated.

CARL A. KRAUSE

JAMAICA HIGH SCHOOL
NEW YORK CITY

III

EQUAL PAY OR EQUAL SERVICE?

It is unfortunate for the larger cause of feminine emancipation that the public school has been seized upon as an entrenchment in woman's campaign for economic conquest. Woman's welfare is involved in other and more significant ways in the problem of the public school. Indeed woman's economic advance is subsidiary to and ultimately dependent upon the elevation of her social status and the conservation of the sex reaction as a social force. And in this larger campaign the public school has a great part to play.

The emancipation of woman, political and economic, has acquired such momentum that persons of open mind can no longer entertain serious doubt of its substantial realization, however they may differ as to the precise status ultimately to be occupied by the fair sex in either particular, as compared with that of man. Thus, we may all concede that woman will exercise her due political influence, while we still differ as to whether she will exercise it thru the ballot or thru those more modern and subtler modes of organizing and bringing to bear public sentiment which anticipate and transcend the ballot and make it appear clumsy and ineffective by comparison. And on the economic side, we may not doubt that woman will at an early day realize equal opportunity with man, whether it be by competing with him in those activities hitherto regarded as distinctly masculine, or by securing a larger recognition for those which are in their nature distinctly feminine.

It is not alone for woman's advantage that these movements should proceed. It is for the welfare of society as a whole, and any attempt either to array women over against men, for or against, or to leave the responsibility to either

party alone, is sure to obstruct rather than to promote the progress of civilization. For economic and political opportunity, even economic and political justice, are of secondary importance as compared with social freedom, social justice, social reciprocity. Indeed the importance of the former is in that they are means to the latter. It would be a backward step rather than a forward one if woman should gain political or economic advantage at the expense of, or by measures which defer, the sound and true social adjustment between the sexes. A gain in political or economic power may or may not inure to woman's social advantage, but her establishment in her rightful social position must of necessity inure to her political and economic advantage. It is, for instance, entirely possible that to secure equality of the sexes in some one particular might be found either to aggravate or to conceal an inequality on the larger scale. For if sex means equality in dignity and power, it can not mean equality in all the factors that make for dignity and power. Obviously, if the masculine and the feminine elements in the social organism are to be balanced and to be accorded equal significance it will be, not by leveling all differences but by according to each its peculiar superiorities. We shall not remedy the injustices of which women rightly complain by refusing to recognize any superiorities in either sex and insisting that there shall be no differences between men and women, for the superiorities of each are human assets. The rightful social adjustment will appraise these superiorities justly rather than level them.

This is not harking back to the doctrine, so popular just now, that woman's sphere is to bear children and to bring them up. On the contrary, it is conceded on the one hand that there are plenty of other functions in which woman's superiority should be and frequently is recognized; and on the other hand that when real emancipation has taken place man will no longer be willing to shirk upon woman the whole responsibility for bringing up children. Real emancipation must emancipate both sexes, and when it comes to

pass each sex will arrive at a more adequate appreciation of its own as well as of the other's appropriate contribution to the common welfare; each will cease to toss its responsibilities jauntily upon the other's shoulders, and will frankly shoulder its own.

If this mutual recognition is to be brought about, it must begin with the children. Nothing is of greater importance to the rising generation than that it grow toward a wholesome, elevating, just, mutual attitude of the sexes, co-operative, appreciative of the finer feminine and the finer masculine ideals. Can anyone doubt that a prime essential to the promotion of this attitude is that these ideals be enacted by and embodied in the personality of those who direct the education of the children and to whom they look for inspiration and leadership? If future men and women are to maintain that attitude, must they not derive their ideals from both the father and the mother, from both the man teacher and the woman teacher? Will it profit the cause of woman to secure economic advantage over man at the expense of this balance of masculine and feminine ideals in the education of the coming generation which is to determine for itself what dignity shall be accorded either sex and what the relations between the sexes shall be?

Equal pay for equal service has a brave sound of justice to woman, but woman has much more at stake in the cause of justice to the children, to the men and women that are to be, than in the pecuniary welfare of the comparatively few women just now employed as teachers. And justice to women will not be genuinely advanced by an act of injustice to the boys who are soon to be men. Is it any more just to boys, once they are conscious of their sex, to subject them wholly to the influence of women than it would be to girls to place them wholly under the charge of men? Education is in large part the interpretation of the child's experience in such way as to enable him to appropriate as his own the accumulated experience of the race, and no small part of a boy's experience needs to be interpreted to him in the light of manhood experience. Who does not see

that this is a matter of vastly deeper significance than any mere question of discipline or of instruction in subjects of the curriculum, such as go to make up the evidence usually presented of efficiency and equal service? Who would suggest that the Big Brother movement, the Boy Scout movement, the Juvenile Court movement should be taken over by women brothers, women scout masters, women judges? All these are endeavors of society to compensate for the absence of fathers and school masters in the education of the boy. The parochial schools of the country recognize, if the public schools do not, that a boy is entitled to contact with a man teacher in the process of making a man of himself. However outwardly respectful and inwardly docile a boy may be, no woman can convince him, even if she can convince herself, that she has trodden the way he is to tread, or can pilot him thru that maze of masculine experience he sees before him. However readily he may conform to the standards of the school he will not adopt them as his own so long as he sees the whole masculine world, of which he conceives himself a part, discounting those standards, and measuring right and wrong, success and failure, by quite other standards.

The boys' school, or the school for both boys and girls, is not an appropriate or a safe field for competition between teachers of different sex. The woman can not take the place of the man in dealing with boys any more than he can take her place in dealing with girls. Indeed neither can take the other's place in dealing with either, and neither boys nor girls should be denied the influence of persons both of their own and of the opposite sex.

Today in those sections of America where the policy of equal pay prevails there are large cities in which the boy in the elementary school never comes face to face with a man. It will inevitably be so in the City of New York when once the recent victory of the women teachers has taken full effect. The high schools will soon be equally bereft of men. And why? For the simple reason, familiar to every employer of teachers, that when one goes in search

of a teacher for a certain salary he is invariably met with the axiom, "You can secure a better woman than man for that salary." So it comes about that either the inferior man or the superior woman is put in the place that should be occupied by a superior man; and the children, both boys and girls—for both need to gage their own sex by comparison with the other—are deprived, not perhaps of the "equal" service, but of that unique service which can be rendered only by a man of a quality equal to that of the feminine teachers with whom he is associated, and whose equally fine service he should not rival but should rather complement and reenforce.

The real issue before the public today is not, "Equal pay for equal service," nor is it one of justice to the woman teachers. It is rather "Equal pay or equal service, which?" And it is a question of justice to the child, to the coming generation, and to the public which maintains the school.

The schools can not today secure men and women teachers of equal quality for the same pay. Equal pay means unequal service. It means either no masculine service or the presence of men teachers inferior in culture and attainments to the women employed at the same pay, and that inevitably results in displacing the men. It will probably continue to mean that until the day when the characteristic contribution of woman to the economic welfare of society shall receive a new and more adequate appraisal. And the removal of men teachers from the school can not fail to defer that day.

Those services which women can render more efficiently than men will be sooner recognized and accorded their due wage if boys receive the impetus and sympathy of high-minded men than if woman undertakes to substitute for man in services which only men can render. And when woman's services are thus recognized and appraised the battle of equal pay for corresponding service will be won.

The inadequacy of woman's wage will be corrected sooner by her taking possession of those industrial opportunities

in which her sex is in her favor, or at least places her upon an equality, than by the enforcement of an arbitrary sixteen-to-one economic fallacy. The unionization of the female sex for competition with the male sex in the performance of male functions can not fail to retard the progress of the genuine emancipation of woman, and to give the rising generation a wholly distorted view as to the relative functions of the sexes.

The emancipation of woman really means, does it not, her release from that thralldom which is due to man's throwing upon her responsibilities that he should have carried, his handing over to her the curse while he eats the apple, his conceding to her a modicum of indulgence and imposing on her all the penalty, his assumption of the power, leaving to her only the privilege, his appropriation of the glory of heroism, leaving to her more than her share of the suffering and sacrifice out of which heroism is wrought?

For her to take over more of his responsibility, even if she secures thereby a crumb of his wage, does not remedy the condition. Her disposition to do so is on a par with that curious delusion of the oppressed laboring man, who, believing that he alone carries the burdens of the world, has somehow convinced himself that his lot will be lighter if other men can be prevented from supporting themselves and thus the demand for his labor be increased.

Even if a few women teachers gain an advance of pay by the equalizing process, that gain can be but temporary. The victory will prove a pyrrhic victory. In the long run the whole scale of teachers' wages can not rise to the level that might be maintained for the few, and the effect of equalization is to drag the higher ones down to the level of the mass rather than to haul the mass up to the peak. Teachers' salaries have been rising steadily and rather rapidly in recent years. It is probable that the few higher salaries paid men have had a tendency, like the edge of a wedge, to open the way upward for the mass, and that cutting them off even by lifting the others to their level, will blunt the edge of the wedge and add its bulk to the

inert mass, so that future increase will be less rapid. To exclude men from a share in the teaching service can hardly fail to defer the day when the teacher's position shall receive the public recognition due it, and upon which its pecuniary recompense must ultimately depend. It is, therefore, doubtful if even the apparent economic gain is a real one. But the significant fact is that however high the general level of salaries may be carried, to throw open to women on equal terms a man's job—that is, a position for which sex is an essential element of personality—is to drive men out, since in the present state of society it means the pitting of the inferior man against the superior woman.

The only way that the children of our public schools can possibly be brought under men and women of approximately equal quality, who can work together upon approximately equal terms and render to the children substantially equal service, is to permit a higher wage to the men. Will it be a gain to woman's cause if in securing a temporary pecuniary advantage to women teachers of the present day, the masculine element is eliminated from the education of children, and they are left to the necessary inference either that masculinity is of no significance at all, or that its significance is wholly surreptitious and sinister? Have we as a people really arrived at the conclusion that sex has no human significance, and therefore no educational significance? If not, then had we not better be patient with such inequalities of wage between men and women as are necessary to the maintenance of equilibrium between the sexes in the teaching profession?

WILLIAM D. PARKINSON

WALTHAM, MASS.

IV

SOCIOLOGY AS A HIGH SCHOOL SUBJECT

Considering the frequency with which the term sociology is alluded to today, it might appear surprizing that that subject is little taught in secondary schools. Whether or not it should be taught remains for a later consideration. It is first in order to discuss why it is not taught.

First, sociology is a young science and for that reason we should not expect its early appearance in the institutions of secondary grades. A science has to become widely accepted before it may be justly adopted into schools of lower grade than college and university. Many of our sciences have had to run this gamut. Economics had been recognized as having a bearing on industrial and political life decades and generations before it was admitted into the curriculums of the higher institutions of learning. Other decades past before it found its way into the high schools. Civics had a long and checkered career before it was taught in the schools. Even history, in the sense of being a college and high school subject, is a comparatively young subject. Sociology must be willing to await recognition.

Second, the lack of education in sociology on the part of high school teachers has been a factor in keeping that subject out of the high school course. However valuable a subject may be, it is evidently a questionable procedure to place it in the schools prior to the training of teachers to teach it. Some exception should be made for very elementary phases of a subject where general information and observation may serve to give the teacher a start in its teaching.

The reason teachers in high schools do not know sociology is to be found in its absence from the schools which train those teachers for their work. While it is true that all

the universities which deserve the name and all of the colleges of high rank have departments of sociology or have sociology taught it is to be remembered that such institutions furnish our high schools with but a portion of their teachers. The smaller colleges and many of the normal schools from which many high school teachers emanate give no training in that subject. It must also be remembered that while thoroly modern teachers colleges in connection with universities and modernized normal schools make sociology a part of the optional training courses of their students but a few of them place much emphasis on that work. Therefore, until teachers training schools and state departments of public instruction or other agencies which regulate the qualifications for high school teachers and the courses which are to be taught in those institutions take a more advanced step, we could not expect the lower schools to go very far in teaching sociology.

It appears that there are sufficient reasons why those responsible for the training of teachers and for the courses given in high schools should occupy a more advanced position relative to sociology. At least two strong arguments present themselves. (1) The teacher should be something of a social force in his community. The average community stands in need of intelligent leadership. Certain community problems arise which demand insight into societary relationships. No problem is soluble without a knowledge of the essential conditions which enter into it. Especially some of our social problems must have a well informed leadership as to their nature and conditions before they can find solution. As one of the intelligent classes of the community the teacher should be able to contribute in this direction. Since sociology is fundamentally the subject that deals with the community as community the conclusion can not be escaped that a knowledge of it is requisite for the equipment of leadership. (2) Sociology is coming to recognition as one of the heaviest contributors to the science of education. It may be said that it promises to divide this field with psychology. The latter science has

been recognized as the sole ground of the science of education. Evidently it is not competent to fulfil this function. There are psychologists who believe that it is not. The movement of education is increasingly toward viewing the educational process as intimately interwoven with the social process. The societary nature of the individual and the constitution of the society which embraces him are alike implicated in the educational process. The societary nature of the individual was not developed by psychology until the recent teachings of the social sciences lighted the way. The constitution and organization of society, a knowledge of which is requisite for the determination of the content of educational curriculums, psychology has no ability for ascertaining. Even some sociologists who overemphasize the psychological character of sociology have gone so far as to assert that psychology might be able to determine the nature of society from a study of the individual minds. This is an extreme position which a critical examination corrects. The exact nature of the social organization could never be discovered by an inspection of the mind of the individual. Neither would it be possible for such a procedure to ascertain the character of objective social structures nor their relative emphasis or importance in society. But recent developments in education have made just such considerations and tasks necessary. Sociology is the only science which possesses an ability or competency in this direction. Should psychology undertake to perform it the wise division of labor which obtains between it and other sciences would be broken down, and psychology, in so far as it performed the task, would become sociology.

The division of labor which should and must exist between psychology and sociology in a science of education is that the latter will very largely pronounce on what is the appropriate subject matter of given curriculums while the former will determine at what ages this matter shall be taught, its form for most effective apprehension, and the methods of instruction.

We are bound to conclude, from this survey, that sociology should receive its proper emphasis in training schools which equip teachers for high schools both because it furnishes needful information for community purposes and because it must be an integral factor in the science of education.

Third, sociology is commonly regarded as too difficult a subject for high school students. In this opinion no doubt the majority of sociologists agree. This opinion is warranted not only because many sociologists have so testified but also because they regard the subject too difficult for even the lower years in a college course.

On the other hand the experience of some who have taught in secondary and normal schools points in the opposite direction. Professor Clow, of the Oshkosh, Wisconsin, Normal School, who developed sociology in that school after having taught economics, testifies that the students of that institution are quite as able to comprehend the former as the latter subject. The testimony of other normal school instructors is in the same direction, wherever the instructor has been properly equipped to teach sociology. Unfortunately this is seldom the case, sociology being taught by someone without preparation as incidental to history, civics, or economics. My own experience covers the teaching of sociology in secondary, normal schools and college. With a suitable text I have found that students have uniformly apprehended the matter and principles of that subject as easily as those of history or economics which I also taught. In college work I have successfully taken a class in which the majority of the students belonged to the first two years of the college course thru Ward's *Pure sociology*, altho I do not advocate that extremity, nor do I practise it at present. However, I distinctly dissent from the usual opinion that elementary sociology should not be taught in beginning college work. With a good elementary text and simple teaching it is not only a possible but fruitful subject.

As a matter of fact, sociology is not more abstract and

difficult than economics or some other sciences which are taught in high schools. Let us cite, for example, in economics the theory of rent and the theory of value, without either of which it would be difficult to comprehend how economics could be profitably taught. Is there anything in the gamut of sociology which is more abstract or recondite than either of these theories? Occasionally biology is taught in high schools and commonly in earlier college courses. Yet it would be difficult to discover a theory that is more complicated and incomprehensible than that of heredity as exhibited in the Mendelian law. Sociologists have been too much blinded by the doctrine of Comte as to the nature of sociology. Comte developed his doctrine of the hierarchy of the sciences, placing sociology at the apex of the hierarchical pyramid as the most complex of the sciences. While this doctrine is no doubt generally true it does not follow that sociology is a synthesis of all the matter of all the other sciences, nor that the simpler principles and matter can not be seized and profitably taught.

As a means of arriving at something like a definite conclusion relative to the advisability of teaching sociology in the high school the writer address letters to the high schools which information from publishing companies indicated were teaching that subject. The following questions were asked: 1. Results of your high school's experience in teaching sociology; 2. Advisability and value of the subject in the high school curriculum; 3. Characteristics of an effective and usable text; 4. Text used and adaptability to grade of students. The letter was sent to fifteen schools, ten replies having been received at the time of this writing. Seven schools reported that the subject had not been taught, one that it is taught incidental to history, two that it is taught. Of the schools which do not teach it one advanced the opinion that it is too difficult, one expressed interest as to the advisability of its introduction, two emphatically advocated introducing it and wrote elaborate replies to questions 2 and 3.

Since there were but two schools among the number address which have had experience in teaching sociology, it is possible and desirable to reproduce their full replies.

Mr. F. D. McElroy, Principal of the Hammond, Indiana, High School, writes: "My experience in teaching sociology has been very satisfactory. We have had a course in high school for two years. It has been required of all seniors. The work has been rather difficult, owing to the fact that it is an abstract subject. As to the advisability and value of the subject in high school, I believe that there is no question. An elementary course should be given in every high school of any size.

In regard to the proper textbook, I should say that it should be simple, definite, and not too theoretical. I believe that the cardinal principles of sociology should be given in the course, that the course should be built along the line of the history of the achievements which have crystallized into the great institutions. I further believe that some of the time in the latter part of the course should be given to practical sociology, but not to the more specialized courses such as slum work, charitable organizations, etc. We are using Dealey's *Sociology*.... The book is somewhat difficult and a little too abstract. For the practical work I am using Wright's *Practical sociology*."

Mr. J. D. Bates of the Jacksonville, Illinois, High School, instructor in sociology, has this to say: "This is only our second year at giving sociology but the results last year caused us to offer the course without any hesitation. If the aim of the instructor is to give a course the object of which is to start the boys and girls to thinking along this line, the course can be of unquestionable value in the community. (An effective and usable text would be one that is simple and very readable, yet presenting some of the underlying scientific facts in readable form.) We are using Ellwood's *Sociology and modern social problems*. I find it necessary to use a text at least as elementary as this in high school. An effective text is one that will keep

the student interested and that may be done by presenting the social problems as in Elwood."

Two other high schools which do not teach sociology but favor its adoption, believe that it should be taught in the senior year.

Thus the only information based on actual experience which is obtainable from high school men is distinctly favorable to the introduction, and testifies to the value of the subject as a high school course. No doubt much experimenting will be necessary in order to properly adapt subject and text to secondary schools. It would appear that the time is ripe for conducting such experiments.

JOHN M. GILLETTE

UNIVERSITY OF NORTH DAKOTA

V

THE CONVENT SCHOOL IN AMERICA

From the educator's viewpoint, as well as the politician's, we are living in a period of discontent and change. That we may evolve a better system from the ones we have outgrown, it seems necessary that all systems, whether new or old, be open to criticism and discussion. The following is offered with a view to helpful comparisons and a mutual exchange of ideas.

For the purpose of this article, one of the highest and most influential teaching orders for girls in the Catholic Church is taken as typical and representative. To a casual observer its most striking traits seem to be its permanence and stability—qualities which also appeal to parents, especially those in the Army and Navy. As can be readily seen, these qualities are due to the life-long vocation of its teachers, with which no personal interest can ever interfere. They all receive the same excellent training and work for no material reward.

The Order was introduced during the last century and is now firmly established in different parts of the United States. It has a very distinct method of teaching, and owing to its French origin and religious character has many points of contrast with the average American school.

The girl is first impressed, on entering one of these institutions, with the prevailing air of cordiality and democracy. All hazing is out of the question and cliques are quite unknown. This spirit is best illustrated in the girls' uniform. Inartistic and old-fashioned, it is very much of a utility gown, and, more important still, it naturally admits of neither vanity, snobbishness nor any arbitrary distinctions. The outdoor clothes are also strong and sensible, to withstand the healthy competition of the opposing athletic factions into which the school is divided.

Whenever possible the convent estate is large, and produces, as well as a garden, its own fruit, eggs and milk—quite a self-sufficient little community.

Educationally it is divided into “English Classes” which fix the standing of a student, and in each of which is taught some stage of science, history, philosophy, literature, composition and poetry. Outside of these, but corresponding to them in development, are classes in French, German, Latin, mathematics, music and art, besides religious instruction. Needless to say there is little time left for amusement!

Some of the “recreations” consist in peripatetic little French classes, where the language is taught in the natural way—thru conversation, songs and idioms. The relation between teacher and pupil is usually a sympathetic and happy one.

Besides instrumental music—which is optional—the girls are all obliged to attend drills in the old Latin hymns to be sung later in chapel. These drills are not greatly loved, as the music is over the head of the average girl; but, as rendered later by fifty or sixty voices down the long corridors to the chapel, the result is remarkably effective.

The art instruction is careful and exact, but very imitative and lacking in originality. The same may be said of most of the other studies. Manual training and domestic science have not yet penetrated the system, and a student seldom has the satisfaction of applying what she has learned—or even of learning many of the things which will be most useful in later life.

The Convent is naturally slow to change. It is a small kingdom in itself, governed by strict rules and not very susceptible to impulses from without. Only its competition with secular schools keeps it from lagging even further than it does behind the times. Its atmosphere is one of quiet detachment, and its customs and ideals, being largely foreign, would probably impress a visitor as quaintly original and romantic in flavor. Far from romantic, however, is

the perfect system and routine on which the school is conducted. Everything is done on the stroke of the clock, the minutes being each well filled with their "sixty seconds worth of distance run." No life could be more strenuous and at the same time more simple—for there is no strain, no cramming and no evening study. There are also excellent devices for cultivating quickness of thought and action, neatness and memory.

For instance, the girls in Study Hall assembled are given about three-quarters of a minute in which to choose all the books they could possibly need for the ensuing study and class. Any absent-mindedness or lapse of memory is repaid by the trouble of asking "permission" to get out the missing books. Needless to say they are carefully labeled and placed in convenient rows in the large beautifully polished oak desk. The defacement of books is a thing unknown, as they are systematically covered in manila paper as soon as received. Even pencil notations are absent, as these are entered in little note books containing "last words" (as they are cheerfully called!).

The girls are led to and from class, recreation, chapel, refectory, dormitory, etc., in "ranks" where they are expected to walk quietly and not to talk. As to the first of these requirements—the half-hundred or more well-shod girls do make an honest attempt at it, but the result is not very noticeable. The silence is for purposes of thought—so the results of that are not so easily described!

The competition in studies and games is very lively and full of interest, but results in no ill will or hurts of any kind. One of these contests for "first place" occurs at the end of each week in all of the English classes, and the atmosphere of the Sunday evening assembly at which the results are read, is full of suppressed excitement. The week's record of conduct is also made known amid a formality which would become the courts of Queens. Mischievousness, laziness and inattention receive nothing more severe than this "paper punishment" with the honor (or disgrace)

of its announcement in public. The loss of her "tres bien," however, usually suffices to the unruly one, and the students themselves can be trusted to keep order and even to pass judgment on their own members. In this cloistered seclusion with its utter simplicity and absence of distractions study and good behavior become not only unavoidable but natural.

When one turns to regard this from a more critical point of view, it is interesting to note how the all-pervasive religious idea colors even the textbooks and is almost never absent from the class-room. The history and philosophy are strongly sectarian and anything but broadening in their influence, but even more open to criticism is the limited horizon which accompanies them. Original views about the beginning of things are not very cordially welcomed! These young students at their impressionable age become imbued with a holy fear of reasoning—beyond certain fixed limits—and develop an intellectual timidity and willingness to have their thinking done for them.

Contrary to the pre-conceived ideas of many parents and guardians, no attempt is made to proselytise. Courtesy and fairness prevail and almost never is one of the pupils put in an embarrassing position. A quiet disapproval of the public schools and universities is very evident, but there is a much more decided stand against the Modernist movement in the Church itself.

To the normal girl the religious exercises must seem far too long and too frequent, and their most noticeable results are extra-goodness (almost "piosity"), tired knees, emotional feelings and disproportionate ideas. There is also a tendency to self-immolation on a small scale, which would amuse the uninitiated. Petty sacrifices, triumphs and disappointments all tend to concentrate the little community on itself and obscure the world outside. And girls in their late 'teens play "Cinderella" and "Santa Claus" on the Convent stage.

This childishness is not of American origin, nor is the relentlessly strict supervision which follows a girl thru

every moment of her waking hours and in every department of her life at school. In the administration of the Convent a trust in the girls themselves seems conspicuously lacking. Friendships are effectually discouraged by the fact that there is positively no opportunity for cultivating them. Without a serious infringement of the rules no two girls could find a chance to be alone together to chat or exchange belongings.

An even more objectionable feature is the supervision of in-coming and out-going mails. With the full knowledge of all the girls—if without their consent—every letter passing thru the school is read by those in authority and occasionally confiscated or delayed. There is no possibility of evading this plan and it can readily be seen how it places the instructors literally on the “inside” and the pupil in a position of becoming humility and subjection. Little grievances and revolts have to wait three or four months for an outlet—so of course they die a natural death; which spares parental feelings at the sad cost of frankness and intimacy.

Another un-American feature is the lack of sufficient ventilation, especially at night, and the absence of cold baths. The houses themselves are kept scrupulously clean and are models of simplicity and order.

This is quite consistent—as the community is regarded as of more consequence than the individual it is the community virtues such as unselfishness, frugality, conformity, loyalty, etc., which are most cultivated. Politeness and respect are carried almost to an extreme, in this most autocratic of democracies.

To sum up the situation: Few other private schools can equal the convent in seclusion and simplicity, in lack of favoritism and in love of study. Nor could the moral tone be easily surpast. It remains to remove the difficulties in the way of warm friendships, to show more confidence and permit more privacy, to grow more progressive and to live more out-of-doors. The tedious routine and discipline, and the long religious exercises might also be relieved, and

there is room for the cultivation of a much broader outlook on the world. The girls should be encouraged to grow out of childishness, prudishness and lack of initiative into a new and more enlightened womanhood. A few of these innovations are now on the way, and many will never come at all; but there is much in the system even now that is worth copying, and not so much to condemn as many people imagine. The subject should be more thoroly aired and discust—for the benefit of the new education, as well as of the convents themselves.

DOROTHY E. KIMBALL

BERKELEY, CALIF.

VI

THE THOUGHT OF AMERICA AND OF FRANCE¹

What is the purpose of these lectures? Is not a printed book more accurate, more lasting and more instructive than the spoken word? Certainly; and if between the Americans and the French there was only the question of knowing each other better from the scientific point of view, the publication of properly indexed results of research would suffice. But one can conceive of relations other than that of the scholar to the object of his study. In the home of George Washington at Mount Vernon, there is a room marked by exceptional warmth of intimacy, which bears this inscription: "Lafayette's Room." Our great ancestors then not only heard each other speak, but they lived and worked and fought together. It is this community of interest that we wish to continue for the good of both countries and of mankind. But, in order to work together, we must feel together, and we must unite in heart and in will, no less than in intelligence.

To this end, we wish to supplement books by speech. However inferior it may be in accuracy and in scientific value, the spoken word comes straight from the heart; it is alive and it begets life. It has, therefore, its place by the side of written works in fulfilling, in all their generous scope, the plans of the Comité France-Amérique.

When this splendid subject, "The Thought of America and of France," was proposed to me, I was naturally attracted by it. But when I considered that it was necessary for me, not only to meditate, to read and to listen, but also to form and to express an opinion on this topic, I was filled with anxiety. To discuss a foreign

¹ A lecture delivered in Paris under the auspices of the Comité France-Amérique. Translated from the author's manuscript by Miss Sarah Schuyler Butler.

country—what daring! I reflected that when a foreign writer makes public his impressions of our country, we are more often disposed to criticise him, than to interest ourselves in his work as a study from which we may learn something. Why, then, should strangers be more indulgent to a Frenchman who strives to explain to them their own thoughts?

The task is particularly difficult today. We no longer live in those times, when exact studies were little developed and when one could safely describe the Mississippi without having seen it. Information we now have in abundance, in superfluity. But to break thru these lines of facts, which are, in reality, the entrenchments of history, in order to penetrate to the souls of men, is a task as unfamiliar as it is splendid!

From this point of view it seems as if the United States presented to a Frenchman especial difficulties. That country is immense and without a centralized life, while France is the most unified country in the world. It is not far from the truth to speak of the French spirit, of French customs and of French art, as of something comparatively simple and definite; but by what right can we apply to the United States the habits of mind which we have acquired in speaking of France?

Besides, America is young and we are old; and as a rule old people are incapable of judging the young; they at least deny the justice of the old man's censure. "But," reply the older people, "have we not been young ourselves?" Perhaps; but the rising generation find it difficult to believe. I remember that Edouard Laboulaye used to say that in the opinion of children their parents were born old.

How can I, with my French mind and prejudices and characteristics, understand the Americans? Is it possible to escape from oneself sufficiently really to see a mode of thought very different from our own? Nevertheless, this observation may throw a ray of light upon the subject. I had considered penetrating American thought by looking at America from without; what would happen if instead I

were to use not my own eyes, but those which see it from within, the eyes of the Americans themselves? That is the advice which the great American philosopher, Emerson, gives to us:

"Tell men what they knew before,
Paint the prospect from their door."

That is to say, have the same opinion of others that they have of themselves, paint a portrait as nearly as possible like the one they have drawn, after looking in the glass; and your perspicacity, the accuracy of your information and the keenness of your judgment will be recognized without fail. This path, it seems, is as pleasant and as safe as the other is difficult and dangerous. But is it really more scientific? Has not modern psychology contested the superiority of introspection over objective observation? Is it true that we only fully know ourselves and that everything that others think of us is a negligible quantity?

If to understand American thought, it is equally useless to consider the matter from my own point of view or to put myself in the place of the Americans, then how can I approach the subject that has been assigned to me? This question of method seems to me an insoluble one, and I find no less difficulty in defining precisely the subject of which I am to treat, for America is a vast and varied country.

What, in reality, is American thought? It is not the heterogeneous sum of all the ideas which manifest themselves in the different parts of this immense land. It can not be, either, only that which a capable analyst would extract from these ideas, by eliminating what is distinctive in each and retaining only what is common to all. The element common to so many different peoples, races, nationalities and classes of men, would be reduced to a few vague and insignificant notions. Should we then limit ourselves to that which is representative, to the visible signs which express in condensed form the whole, or the largest and most important part of that whole? How shall we determine, impartially, the so-called representative elements,

in comparison with which all others are devoid of signification? Would not American thought then be one of those artificial things which exist only in imagination?

In respect not to space, but to time, our subject seems one easier to define. This young nation has already gone thru a process of evolution, and is no longer in the individualistic age of Jefferson. Philosophically we can no longer judge America by the transcendentalism of Emerson. The nation lives with extreme intensity; and to live is to change. What, then, shall we do in order not to restrict ourselves simply to following in historical order the various phases thru which America has past? To determine as sociologists the curve of evolution is a scientific task, but one full of hypotheses, whose future value, when a world as complex as America is in question, is very doubtful indeed.

And so I neither know how to deal with my subject nor do I see clearly what that subject is.

However, these objections are purely theoretical; for while weighing them, I call to mind the American motto, "Go ahead." Instead of asking whether the task is possible, and how it can be realized, why not begin by an effort to accomplish it?

In short, all the scruples that I have relate to the proper and scientific manner of dealing with my subject. But it can also be considered from another and a practical point of view. I shall seek to discover, not what have been at different times, and in various parts of America, the thoughts of the nation, but rather what are those which at present direct American minds and what are the sentiments that make their hearts beat high. The spirit which has made history and whose law sociologists seek to learn was not based on the learned theories by which we now strive to explain its action. Joan of Arc did not consult sociologists to discover if she might save France; she said to her followers: "Advance bravely against the English," and she herself advanced. Henry IV did not determine the curve of religious evolution before signing the Edict of Nantes.

The thought which constitutes the America of today, and which will make the America of tomorrow, is not founded upon subjective or objective observation or upon analysis. To determine this thought by the united use of the most subtle scientific methods would be impossible; on the other hand, by combining the data furnished by books with the impressions conveyed by life itself, by the direct and sympathetic intercourse of mind and soul, one can account, to a certain degree for the forces at work in America at this moment, and on which depends the course of national life.

We need not fear to consider, above all, those parts of American thought and of French thought that are the most noble and the most worthy of esteem and of admiration. True sincerity, for an individual, is the conformity of his life with what is best in him, with his noblest and purest self. In the same way, the true thought of a people is the highest expression of which it can conceive, of its genius and of its mission in the world, for its fundamental wish, after making many efforts in many directions, is to realize the fullest perfection of which it is capable.

What, in this sense, are the principal characteristics of American thought?

That which strikes one first of all, if I am not mistaken, and which explains the embarrassment of the man who is asked, "What do you think of America?" is the essential mobility of a people whose life is intense, and who, as such, fix their eyes, not on the past, not even on the present, but on the future. "The old is for slaves," said Emerson; and Dr. Henry van Dyke, who delighted us at the Sorbonne by his warm, clear and picturesque eloquence, writes in a poem called "America for me," which has become a national song:

"I know that Europe's wonderful, but something seems to lack:
The past is too much with her, and the people looking back:
But the glory of the present is to make the future free:
We love our land for what she is and what she is to be."

The American looks at life from the point of view of action. It is for this reason that he wishes an infinite field always

open, where no direction is forced upon him, and where he is at liberty to seek the goal that pleases him best.

This type of mind is shown in the precaution, noticed by visitors to America, of always keeping in reserve the greatest number of possibilities. The word "possibilities" is one of those which recur oftenest in the speech of Americans. America was originally, above all else, a country of space, of liberty, of endless resources open to energy and intelligence. These conditions have contributed towards forming their national mind which instinctively avoids everything that restricts activity and seeks everything which permits it.

Nevertheless, Americans do not make action pure and simple the end of this activity. What they admire is not life for the sake of life. The expression '*Strenuous life*,' the title of a book by President Theodore Roosevelt, has been imperfectly translated as *La vie intense*. It signifies, according to the explanation given by Mr. Roosevelt himself, "The life of toil and effort, of labor and strife." The American thinks of the object of activity as creation, the accomplishment of something new.

I remember that a well-known writer on economics, Edmund Kelly, whose loss we still mourn, explained to me that from his point of view as an American there were three kinds of philosophy. The first was materialism, according to which everything in nature is at bottom inert, passive and eternally identical, so that which we call activity, life, or progress is entirely illusory. "This is philosophy for slaves," said he. The second was a higher philosophy, which part now occupies a position of honor in the old world, and seems, for the most part, to satisfy it, namely, evolutionism. According to it, life is a reality that can not be reduced to the mechanism which characterizes dead matter. But on the other hand, the function of life is merely the adaptation of the human being to his surroundings, to the conditions of his existence. This philosophy is superior no doubt to materialism, but it is none the less depressing. Man, as it pictures him, is en-

closed in a prison, where his most sublime dream is to convince himself that he can never escape. The third is the philosophy of which the Americans have the presentiment; the philosophy of independence, of liberty, of original production. Man is then thought of not as a thing but as a force: he not only adapts himself to his surroundings, but he adapts his surroundings to his will, he changes the face of the earth, he creates, he creates himself.

During the few weeks which I had the pleasure of spending in Cambridge, Massachusetts, with my deeply regretted friend, the philosopher William James, I often heard him express his desire to build up a metaphysics of the new, of becoming. The future is not a thing already made for whose arrival we must wait; the future will be what we make it. This thought of Michelet's was repeated by William James. He liked to quote these words of B. P. Blood: "The inevitable stales while doubt and hope are sisters . . . Nature is miracle all; the same returns not, save to bring the different . . . Ever not quite." And, in truth, the posthumous book of James, dutifully edited by his son, deals principally with this thought under the title *The problem of novelty*.

The American wishes to create, to bring about something new. Does this mean to say that he admits to equal rank everything that has not yet come to pass, everything that has escaped that force of inertia which we call the past? It is true that the singular and the eccentric attract some Americans. But in that country of Anglo-Saxon and Puritan origins, where for years man has grappled with the most concrete problems of existence, practical and moral sense dominate caprice. It is, then, not merely novelty which the Americans seek. However boundless he may imagine his field of action to be, the American aims at a star, very distant, perhaps, but still clearly seen, and to it he hitches his chariot. "Hitch your waggon to a star," says Emerson. The aim of the American is the creation of a larger and more coherent whole formed of diverse elements which already exist. Each of these elements plays its own part and has

a value of its own, and should be preserved with its distinctive characteristics. But just as the states have learned to limit their sovereignty and to join together to form a nation, each one keeping its autonomy, so the Americans seek the formation of syntheses in which the one is reconciled with the many, and in which the parts, while they unite, retain their individuality. The result is like a metal, composed of amalgamated metals, where each preserves its properties and contributes them to the whole. Or, again, like a symphony by Mozart, of which the music, at first, seems simple and homogeneous, but in which, by degrees, the ear discerns even the least note, remaining distinct and individual among the combinations that seem to blend the notes one into another.

Attention fixt on the future, the ambition to create something new, the conception of an ideal in which a number of elements unite to form a whole, all of whose parts retain their individuality: shall we verify these characteristics if we examine some of the manifestations of American activity?

Their individual life offers, in general, the spectacle of an absorption, an enthusiasm for work, a self-confidence, and an optimism that never fail. The security which others seek in material possessions, the American finds in relying upon his own energy to gain control over the future. Take, for example, the young women who fill the colleges, a large number of whom will have to earn their own living. Their faces radiate cheerfulness, strength, peace of mind and the enjoyment of life. They are passionately interested in their studies, their sports, their lectures and their Shakspearean plays. What fate awaits them? Of that, they have no concern. They have in their strength, their intelligence and their will, the sure means of forming their life, instead of waiting, passive and dull, for life to come to them.

The Americans, tho strongly individualistic, possess remarkable sociability. Nothing can be more charming than those gatherings, so informal, so simple and so cordial, where prevail a good form, a propriety, a kindliness, a spon-

taneous good-will, which put you at your ease without permitting any trespass on good manners. On such occasions, intercourse is by no means perfunctory. Instead of that general conversation where personal opinions are rarely exprest and where success is measured by superficial ideas wittily presented, we find, rather, conversations between two people in which each is simply and naturally himself. These frequent gatherings are an excellent means of improving acquaintances, friendships, "possibilities" and "opportunities."

One of the main characteristics of American life, according to current opinion, is the pursuit of the dollar. I once heard a German formulate the American point of view as "*Macht durch Geld.*" That is true. In America money gives the power of creation. If it is interesting to make a great deal, it is because of the vast difference between the usefulness of a large sum in one place and many small and scattered sums, whose total might equal the whole.

Pleasure is not, after all, the aim of the Americans. They are animated by a keen desire to contribute to the public good. It is called "public spirit." "In our land," the best citizens of the United States say proudly, "it is a disgrace to die rich." Parents, before leaving their daughter a large fortune make sure that she will use it for the good of the community. The tasks of multiplying opportunities for workers, of developing culture, of increasing the power, the grandeur, and the renown of the country, are the object of boundless generosity. First among them, are the universities, in which the Americans place their fondest hopes.

The public life of the United States is based on this double principle, formulated by Daniel Webster, "Liberty and union, one and inseparable, now and forever." The love of liberty manifests itself in the desire to assure to every individual in the state, and to every state in the union, his own autonomous life. The spirit of this liberalism is excellently shown in the character of their religious tolerance. This tolerance seems to

be general, and to be as complete as possible. It does not consist merely in saying "each one for himself" "*Ich lasse gern die Andern ihres Pfades gehen, wenn sie mich nur auch könnten gehen lassen.*" In 1907 the President of the United States, Mr. Theodore Roosevelt, writing to express to Monsignor Ireland the interest taken by the government at the laying of the cornerstone of the Cathedral in St. Paul, sent him this telegram: "In this fortunate country of ours liberty and religion are natural allies and go forward hand in hand." Liberty and religion are two natural and powerful forces: let them beware then of lessening their power by disagreement, but let them rather unite for the good of all. The principle of unity, which may have seemed at first less strong than the principle of liberty and individualism, has become absolutely invulnerable since the War of Secession. America feels within herself an active national conscience. Her patriotism is just as real and just as strong as that of the older European nations. She can, therefore, without endangering her unity, satisfy in ever-increasing measure the principles of democracy. And this maxim, so often repeated of late, is not only the motto of one party but the pledge of all Americans. "Put the power of the State at the service of the people." Power, riches, concentration of possibilities which are realized to a considerable extent, should serve not a few, but all.

Proud of its successful national organization, America hopes to spread thruout the world, the idea of analogous organizations. What would existing states lose, they ask, by entering into such a union of nations? America affirms before all else, the rights of individuals and the rights of existing states. If the United States of North America have been able to unite without renouncing their individual existence, why should not the other States of the world enter into such unions, and, little by little, join America in forming, not an American union, but a world union? This lofty dream becomes a definite and juridical idea in the work which ex-Ambassador David Jayne Hill, a man of knowledge and experience, whose mind is as calm as it is generous,

has recently published under the title of "*World organization as affected by the nature of the modern state.*"¹

I would gladly touch upon a third point of American life: the general effort towards culture. That country realizes absolutely the maxim *primo vivere, deinde philosophari*. In proportion as she more successfully solves the first problem, she meets the second one more eagerly, and uses her material prosperity for the development of moral and intellectual greatness.

Riches being in the soil, the richer it is the more splendid must be the flower it produces. In speaking of the large sums needed for instruction and education, for the cultivation of ideals, President Butler of Columbia University lays down this principle: "In these matters, never ask will it pay?" Never ask if your generosity will be repaid by material profits. The fruits which this money will produce are of a higher order.

America does not, moreover, propose to create out of nothing in the realm of intellect or of art. With marvelous activity, method, broad-mindedness and power of comprehension, she assimilates everything of importance in the Old World. The spirit in which she collects so many books in her libraries, so much apparatus in her laboratories, and with which she calls so many distinguished men as professors to her universities, is by no means the spirit of imitation. The question is not how to become the pupil of Europe and *jurare in verba magistri*, but how to appropriate without changing or lessening them all the greatness and all the glories of the Old World so as to gather them into an increasingly vast unity, approaching as near as possible to that ideal: the universal world of humanity. What can be said of French thought which would not be insignificant when we consider the number of profound studies made on this subject not only by Frenchmen but by learned and clear-sighted foreigners, notably by such eminent writers as Henry James and W. C. Brownell? But again it seems better to go forward in American fashion than to

¹ New York: Columbia University Press, 1911.

question the possibility of advancing: "God blesses man," says Victor Hugo, "not for having found, but for having sought."

One characteristic worthy of attention which seems to have long been a part of the French mind, is the tendency towards universal secularization. There are no castes, no privileges based in law or on knowledge, no separate groups monopolizing competence. The smallest dares to judge the greatest, and the latter at heart desires less the obedience of the former than his approbation and confidence. That is because the great and the small believe in the existence of common sense, that faculty of the human mind before which all are equal. Descartes begins his *Discours de la methode* with these words, "Common sense is the most widely distributed thing in the world...the power to judge fairly and to distinguish the true from the false, which is properly called common sense or reason, is naturally equal in all men." It is in the light of this common sense that everyone in France, no matter what his station or the extent of his knowledge, believes he has the right to question the highest authorities whether political, religious, scientific or artistic, and to pass judgment on them.

But Frenchmen are far from supposing that this native common sense is a naturally finished and perfect gift; but rather that it requires an appropriate cultivation in order to realize its possibilities. Descartes said, "As the result of my reflections on morals, I resolved to spend my life in cultivating my reason."

And therein lies another characteristic French thought: man is conceived as an object fit for culture and no occupation seems higher than to seek it. Man did not come into his own by a gift of nature. He did not realize himself by the inevitable laws of fate as a necessary accompaniment of his acquirements and his control over inanimate things; he must mold himself, modify his being and educate himself.

Pascal expresses this essentially French idea in a remarkable theory of human education. He believes that the starting point is nature, in which state the instincts

of truth and of good are more or less repressed by blind impulse and uncontrolled passion. Above nature there is art, which imposes its rules and disciplines the natural forces. But art is not the highest form of culture, for it seeks itself as an aim and easily degenerates into artificiality while its tendency is to substitute itself for nature, rather than to penetrate and to respect nature. Perfect culture is a completion and a uniting of the qualities of art and of nature, which guide that nature towards the True and the Right. The man in whom nature and art supplement one another thus attains to naturalness which is a profound and genuine sincerity.

This feeling of a culture superior to mechanical training and appealing to the living spirit is clearly shown in the French ideas of education. The old name word education seems at times to be displaced by the more technical term, pedagogy. But, if pedagogy means a collection of technical methods used to manufacture a virtuous man and a man of common sense just as a chemical preparation is manufactured, Frenchmen will protest. At heart they remain faithful to the old, classic notion of education according to which the mind and heart unite to form other minds and other hearts. Such is culture in the French sense. It takes no part in the universal conquest of the forces of nature thru science and industry. The reverse of barbarism in French is not civilization, but politeness.

Nevertheless the expression, human culture, does not sufficiently indicate the final aim of French thought. This thought does not allow instinct or chance to determine the ideal tendency of culture. It keeps a definite model in sight, it aims to endow man with a certain form, which is no other than the idea of humanity.

By this we must understand not what the logicians call the conception of man, or those necessary and sufficient characteristics which mark a being as belonging to the human race, but rather the somewhat Platonic ideal of man, the purest, noblest, most beautiful and perfect type to which nature may aspire.

How is this type of ideal man formed in the French mind? It does not spring miraculously from an individual brain, it is not the expression of tendencies which historical, social or material happenings impress upon human thoughts. It is born in the midst of society, an institution so essentially characteristic of the French nation. Society is not only a relation of individuals to each other or of all to all, but it is an especially habitual intercourse of a chosen few where each one strives to think and to act so as to win the approbation of all. In these gatherings women play an important part. They draw together the most divergent minds and create those general conversations in which each one must do his best in order to gain a hearing. They impart distinction, delicacy, ingenuousness, wit and common sense. It is from such gatherings that French thought has drawn its ideal of a man.

To this ideal man, three characteristics are attached. First, there is reason, as it is understood in France; the keen power of judgment, distinct from reasoning, as the workman is distinct from his tool. French reason, *bona mens*, as Descartes calls it in Latin, is, according to Pascal, not only the spirit of geometry but also the spirit of subtlety. It is the man himself using all his faculties to grasp the complex and vital relationship of things; it is, therefore, taste and sensibility as well as intelligence. Second, there is the cultivation of simple and natural feelings, particularly the love of home and the sentiment of human sympathy. In spite of certain unfavorable conditions and the spread of other impressions, the family remains in France a fundamental institution which leaves its mark on marriage and on the education of children. No less wide-spread than the love of home is the feeling of human sympathy which leads the French to take the part of the weak and the unfortunate, of children and of women, and to spend themselves ungrudgingly to alleviate misfortunes. The strength of this feeling is particularly noticeable among those who are themselves poor or needy.

Besides these two characteristics: the cultivation of

reason and that of natural feeling, a third is generally recognized, the perception and love of generosity. Devotion to the triumph of justice, embracing the cause of the oppressed, even to their own disadvantage, seeking the noblest, most daring and ideal tasks, fulfilling them with enthusiasm without self-interest, for the glory and honor of the French name for the good of humanity; these ambitions, sometimes very rash, have remained strong in the hearts of those whose ancestors called their history *Gesta Dei per Francos*.

Do these characteristics of French thought which I have just sketched appear in the most important manifestations of national activity? Do the French language and literature reflect this image? The French language was created by the people and molded by polite society, that is to say, by those distinguished gatherings where women had an important share. Even to this day it is guarded not by a committee of specialists but by the French Academy, whose task is to preserve and to determine good form.

Hence come those remarkable qualities of clearness, subtlety, precision and distinction. As a language in use by all, it must be clear; as a language formed to express the ideas and sentiments of polite society, it disdains a clearness which is merely commonplace and superficial and strives to render clearly and simply, without altering the sense, deep and complex thought.

It has emancipated itself to such a degree that it is now the same for conversation and oratory, for literature and science, for prose and poetry. Therein some find a reproach; but what variety, what flexibility in this harmony of vocabulary and of syntax! This one identical language becomes in turn reason in Descartes, will in Corneille, logic of the heart in Pascal, passionateness in Racine, wit in Voltaire, fiery dialectics in Rousseau, dreams in Lamartine, music in Ronsard, Racine, Chénier, Victor Hugo. While Gothic cathedrals spoke to the world their language of stone intelligible to all, the *chansons de geste* the *fableaux* and the theaters were nourished by the language and ideas

of the people. And when the time came to fear that classic learning might smother the national genius, Descartes made philosophy common property, while Malherbe did the same for poetry and Pascal for theology and morals. French literature became, not a mystery for the use of the initiated alone, but the common property of all. Attempts to reverse the tendency invariably failed; that literature need not be shallow or lose its subtlety and force in order to reach the general public, may be judged by such examples as Descartes, Mme. de Sévigné and Victor Hugo.

The underlying principle of French politics is the rights of man; politics rests upon the idea of man and derives from it the idea of the citizen. It tends thru its laws and institutions to realize these as much as possible in individuals and in society, which means to say that morality is its foundation. Hence, a tendency towards systematizing, radicalism and reform, not only bold but somewhat revolutionary. Hence also a lofty ideal, noble passions, a brilliant and generous eloquence, thru all the inevitable personal ambitions and rivalries.

There is no doubt that in her foreign relations France hopes, when she has free choice, to make possible the reign of justice in the world, to uphold the right of the weak, to insure to each nation liberty and independence, the opportunity of governing and living as it wishes. This idea was magnificently exprest by Goethe in the part of his poem of *Hermann and Dorothea* called *Das Zeitalter*: "How great was the enthusiasm which filled every heart when came to us the dazzling light of the new sun, when thruout the world we heard proclaimed the rights of man, common to all! At last each hoped to live for himself, it seemed as tho we saw fall away the chains held by the hands of selfish idleness and which bound so many nations."

Damals hoffte jeder, sich selbst zu leben; es schien sich
Aufzulösen das Band, das viele Länder umstrickte
Das der Müßiggang und der Eigennutz in der Hand hielt.

It would be instructive to study the tendencies at present prevailing in France in regard to instruction and education

and just now so eagerly discuss. In the public educational institutions there reigns a so-called secular spirit which we must admit sometimes excludes the religious idea entirely, and in this aspect it might offer a basis for the charge of intolerance. But how could intolerance find place in a country where the edict of Nantes has remained so popular, while its revocation is one of the pages of our history which we most willingly would destroy? Intolerance would strive in vain to disguise itself as a spirit of secularism, for the sure instinct of human sympathy would tear off the mask and expose it. The classic motto *Homo sum: humani nihil a me alienum puto* has never ceased to find an echo in the French heart.

Technical and advanced studies are at present very popular, but there would be many protests if there came a question of developing these special studies at the expense of the humanities. French ambition strives to reconcile the highest competence with the greatest amount of intellectual and moral culture; to satisfy fully all the exigencies of practical life and of modern science without renouncing the noble classical ideal of which France feels herself to be the trustee; and to retain the mutual advantage which may come to both from the association of the specialist with men of other interests.

If we may draw a few conclusions from these essays at analysis, we shall surely find many points of contact between French thought and American thought.

On both sides we find the same democratic spirit, the same feeling of human dignity, the same love of political liberty and of the principle of national sovereignty, the same wish for cordiality, naturalness, simplicity in good form, and the same thoughts on the ideals of humanity. The aims of each are, however, widely different. America dreams and strives to realize a human ideal of a synthesis composed of all possible forms of humanity, wherein each form preserves its proper character and full autonomy in an all-embracing union. French thought on the contrary, springing from that highly original soil which is

French society, makes of man a Platonic ideal that is not the result of a synthesis or an analysis, but a form of creation. The American ideal of humanity is as rich and full as possible; the French ideal is the highest and purest form of human nature.

From all this there should follow maxims to govern the intellectual relations of these two nations, if each wishes to profit by the other. To assimilate or blend the natures of the two peoples would be a profitless task. Two such highly individual elements can never be reduced to a unit. Each, so noble in itself, must be represented in its full integrity. But with this exception we have the greatest interest in a mutual understanding and comprehension of each other's ideas.

There is no principle, however excellent, which does not lead to ruin if it is applied without limit and without some admixture of the contrary principle. "The One is nothing," said Plato, "if it does not make room for the All and the All is nothing if in some way it does not participate in the One." For Americans as for the French there is a danger if either should yield too exclusively to the guidance of its own genius. Syncretism is the danger of the American method, a manner of thought which assembles without uniting, juxtaposes without creating. To have a splendid library containing the majority of books on any subject is not the same thing as to gain from that collection new ideas. Doubtless no man ever created from nothing and all invention begins by imitation; but an hour comes when genius seeking to imitate, really creates. The revival of classicism is justly called simply the Renaissance. The one grew out of the other.

What is necessary to the process of enabling creative intelligence to rise out of the background of memory, for a new work to show itself above the surrounding mass of building material? Doubtless the spirit bloweth where it listeth; and the history of French thought illustrates that fact. But as a general rule the conditions of creative thought are gathering one's thoughts in solitude, long

reflection, and the sure action of time. These processes must act not only on individuals but also on society. "After spending many years," says Descartes, "in studying written books and the book of the world, one day I resolved to study also within myself." And for a time he remained all day shut up *dans un poële* where he had leisure to gather his thoughts. From within the *poële* he produced the principles of his philosophy. The more numerous and varied the materials at our disposal, the more necessary is a period of concentration and silent elaboration to create from that mass some simple, clear, and really original idea.

France shows us this elaboration operating not only in the mind of an individual who moves far from the crowd, but in that society of charming men and women of fine taste which has ever been one of its most cherished possessions. It influences the imagination of artists, the thoughts of writers and of scholars; for some minds stirred to glorious fertility in congenial surroundings are chilled to sterility in others.

Reflecting on these examples America will realize better the conditions favorable to her highest dream. And France in turn, loving clearness and simplicity, runs the risk of confusing the ideal to which it aspires with mere unity and uniformity. We seem to think that diversity means disagreement and hostility, that a principle can not be realized save by suppressing all that has been established from different origins. Hence that oft-repeated maxim, *Ceci tuera cela*. The 17th century thought it had abolished the Middle Ages; the Revolution believed it had destroyed the old Régime; Victor Hugo that he had superseded Racine.

Not in theory but in a most effective and practical manner, America shows us how many principles which we have believed to be contradictory, are simply different and so far from excluding each other, are reconcilable or rather completed, in one another. Are liberty and religion, for example, absolutely incompatible? The American answers

by uniting them in concrete form because both are alive, both are human and both tend to the progress of humanity.

By studying things American, France will learn to guard against that abstract logic which sees no other relation between things than similarity or contradiction, and which therefore can lead only to either uniformity or exclusion. She will see reality grow beyond logic, and life establish an agreement and friendship between forms of existence whose theoretical definitions seem irreconcilable. The French in turn can show to Americans the conditions under which thought springs into being as they can themselves be warned not to restrict the realities by the formulas of abstract logic.

I need not add all that we feel has been added to our daily lives by such welcome guests: so learned, so agreeable, so courteous, so high-minded, so broad and so kindly, so open-hearted.

ÉMILE BOUTROUX

PARIS, FRANCE

VII

VOCATIONAL PREPARATION AS A SOCIAL PROBLEM¹

It is very like carrying coals to Newcastle to come before the Commercial Club of Chicago and talk about vocational preparation, because you gentlemen, thru the work of your committee and thru the reports of Mr. Cooley, have established a reputation that we are all glad to recognize as among the very first authorities on this subject, and as the leaders in this country of organized effort to solve a really pressing public question.

This is one of those public questions that I trust we shall be able to solve speedily, because it is free, or ought to be free, from any taint or suspicion of politics or partisanship. In order to solve this question in the spirit in which you gentlemen have gone about it, it will be necessary, I think, to make first the people of Illinois, to whom you are now directing your campaign, and afterwards the people of the country as a whole, whom I am sure you desire to influence and to lead—understand that vocational preparation is not some temporary or passing social expedient, that it is not the introduction of some educational novelty, however meritorious; but that you are concerned with one of the most far-reaching questions in our modern life. This is true, whether you approach it from the point of view of the United States or from the point of view of the countries of the Old World. This is again illustrated by the fact that they are all approaching it in a large spirit of inquiry and study, and that one of them at least—the German people and the German nation—has made very

¹ Stenographic report of an Address made December 14, 1912, before the Educational Committee of the Commercial Club, of Chicago, Ill.

long strides towards effecting a satisfactory solution of the problem involved.

That problem is nothing less than the great modern social problem of preventing evils in society instead of waiting until they arrive and then trying to cure them. The old method was one of waiting until a social disease had broken out or manifested itself, and then rushing with such skill and such power as could be commanded to effect a cure. Just as sanitary science and preventive medicine have rendered such massive services to mankind, and are today everywhere supplanting therapeutics in furnishing medicine with its fundamental and controlling point of view, so these modern social remedies of prevention, like vocational preparation, instead of waiting for the time of cure to come, are in their way equally far-reaching and equally beneficent in regard to the elevation of the general economic, moral and political status of the community as a whole.

We are confronted everywhere in the world by this fact: that while mankind is endeavoring to adapt the individual to the environment by education and training, we have thus far been successful only in providing a means of adaptation for the comparatively few select survivors of a long, arduous and expensive educational process. A boy, for instance, beginning in the elementary school can go on thru the high school, the college and the university, and can prepare himself for a career as an engineer, whether civil, mining, metallurgical, mechanical, chemical, or electric. The same boy, can, if he prefers, begin in the elementary school, go thru high school, college and university, and prepare himself for the practise of medicine and surgery, or for the practise of law, or for the duties of the teacher, or as an architect. The select few who can survive this process and can meet the cost of it, are able to adapt themselves to their environment in a most admirable fashion anywhere in the world, whether in America or in Europe. They are trained to take hold of life with a firm grip at some particular point; and then the problem of success or failure rests

with their own several characters and abilities. Society has done its part in offering them an organized and effective opportunity for preparation.

But to the great mass of human beings this opportunity is not open. All over the world we have now brought these young people by various types of compulsory legislation, under the influence of the elementary school for, let us say, the years from 6 or 7 to 13 or 14. This great mass of boys and girls get the very admirable and very effective training of the elementary school, but for well known economic reasons they can not take advantage of what society has to offer beyond that. They are compelled to go out and take hold of life as best they can at that tender age, unadapted, unfitted, with no specific tentacle ready to grip any particular hanging rope on which to climb to economic independence or security.

This is the result of conditions for which no one in particular is responsible. At one time, when life was simpler, when the home counted for more, when there was a great deal of very admirable training of a manual and industrial kind to be had from the ordinary arts of the home, of the farm and of the shop, much that was practically helpful was done for the boy. This was, let us say, twenty-five or thirty years ago. But under our modern conditions of huge city communities, of congested population, and the highly specialized character of all industrial work, unless one knows some particular thing, he knows nothing. The situation which confronts the boy or the girl of 14 who leaves the elementary school and is forced to begin to take hold of life somewhere and somehow, to help to provide for the family livelihood and sustenance, is difficult and sad in the extreme. This lack of adaptation leads directly to the problem of unemployment, and it leads directly to the problem of uneconomic employment; and uneconomic employment is almost as great an evil in its way as unemployment. It is not so serious, doubtless, for the individual who is employed, even tho wastefully and uneconomically; but it is almost as bad as unemployment for the

public as a whole, which in the one case will get no service at all from the individual who can not find a way to earn an economic reward, and in the other case is getting only a partial service for whatever economic reward is paid.

The problem of vocational preparation in this country, which you have studied and which you have reported upon, is just the problem of how to take this great mass of young people and to see to it that while they are beginning to learn life they shall learn it in some effective fashion, by making use of some talent, of some predisposition, taste, desire or need, in order that when they finally swing clear of the structure provided for their education and training, they shall be able to stand up straight as self-supporting citizens and to do something and do it in a way that is economically worth while.

This is by no means a narrowly educational problem; it is a problem of large social and economic importance. If effectively solved it will add enormously to the economic productiveness of the community; it will add greatly to the number of independent, self-supporting families; it will add to the average income of the wage earner and wage-worker; it will add to the amount of exchangeable commodities in the community as a whole. It will tend directly to the enrichment of the life of the individual and to the enrichment of the life of the community; not only in a moral and social and political sense, all of which are highly desirable, but also in a material, monetary sense, which is not in this case by any means to be despised.

Experience, particularly that of the German people, shows that the way to solve this pressing problem is to drop all preconceived notions of a formally pedagogic kind, to get rid, so far as possible, of the apparatus and point of view of the old-fashioned school, and to assume the point of view of a special industry, of a particular vocation. We must get away from those general aspects of training that are sometimes called by the ugly word "cultural," and take hold rather of that side of training which has to

do with the mastery of some definite calling, career or activity.

In order to do this we must bring about cooperation between those who look at this question from the educational and the economic side, and those who, by reason of their experience and their occupation in life, are able to look at it from the industrial side. This cooperation offers an opportunity to carry on the training of the young person of this type under the natural and real conditions of a vocation or trade itself, and not under the auspices of a school which merely imitates a trade or vocation. In other words, the young person is not to learn, so to speak, *at* a trade or vocation, but he is to learn a trade or vocation and to learn it as it really is.

I remember seeing a very interesting experiment in process some years ago at the Westinghouse Works at East Pittsburgh. Mr. Westinghouse took a party of visitors thru his works, and he called attention to a building which he used for the teaching and training of about three hundred young men. They were graduates, not of elementary schools, for they were seeking vocational preparations of a higher type—but this illustrates the principle at stake—but of schools of engineering and electrical science in Ohio, Pennsylvania and other neighboring parts of the country. They were engaged in two shifts of four hours a day each, or eight hours a day occupation. Those who were at work in the morning in the theoretical rooms on problems of engineering, drafting or higher mathematics, of economics and the elements of electrical science, were at work four hours in the afternoon in the shops. The men who were at work in these places in the shops in the morning went in the afternoon to the schoolroom, so that the shops were run without interruption by those three hundred young mechanical apprentices, so to speak, each one of them learning a real job. The work of formal, theoretical instruction went hand in hand with the work of practical experience with the machines and in the electrical and physical laboratories.

It is just this principle that it is desired to apply, in this case, and which the experience of Germany indicates that it is desirable to apply. To use existing industries, whether they be those of the farm, those of the shop, or those of the factory, as schools of apprenticeship, observation and training while the formal instruction goes on side by side for the one or two years' period provided—this is the essential point in the whole matter.

To deal with this problem, then, is nothing less than to deal with the question of adapting by far the larger proportion of the population to their environment. It means getting rid so far as possible of the purely unskilled and haphazard laborer, the man who can do this or that imperfectly, but nothing well, and to substitute for him the man and the woman, or the boy and the girl, as you choose, who have some particular knowledge and skill to sell to the community in return for an economic wage. This seems to me to be one of the very largest of our unsolved social problems. If it is wisely solved, some other social problems that are looming large just now will be much reduced in importance, and the time and the cost of their solution will be greatly lessened; for the reason that we shall, by this preventive policy, have trained a much greater number of self-supporting and independent human beings. We shall have done for society what medicine has done in putting the emphasis on prevention and in taking care that pathological conditions and preventable diseases do not occur if foresight and skill can avoid them.

So you gentlemen, in leading the way, are pointing out how to prevent certain pathological social conditions from happening, how to diminish both unemployment and uneconomic employment. As your problem deals with so large a number of persons—whether you take them in proportion to the whole school population or whether you take them absolutely—you are dealing with one of the large and very fundamental unsolved social problems of our modern life. I need not go further into the details of how all this has come about; that is perfectly familiar to you.

Here the problem is. It exists in the United States, in France, in England, in Germany, in Scandinavia and in Italy; the pressing question is, how best to address ourselves to its prompt and effective solution.

The chairman has suggested a question that in a way is one of detail, yet it is an important question. It is question of administration. How should we go about this thing? From the standpoint of pure theory the answer would be: "It does not make any difference how you go about it, so long as you get it done; so long as you are sure that you provide this opportunity for training, and oversee and conduct it effectively and wisely." But you can not answer this question on theoretical grounds or quite so simply. We have had a good deal of experience with this matter of educational administration at home and abroad, and it has been pretty well established that for a new and far-reaching undertaking it is advisable to establish a new and directly responsible administrative agency. This is true not alone of this undertaking but of others, and I will illustrate it to you. We never could have built up the great schools of science in this country if we had insisted upon always starting them in connection with literary colleges. This is not because the teachers in the literary colleges are not sympathetic in a way with the new departure, but because men can not resist the feeling that somehow or other this new development presents to the literary college the question of diverting part of its energy, part of its equipment, part of its funds, to a new and strange undertaking. There was in this country in the fifties and sixties and seventies a great deal of what we may politely call lassitude in building up our schools of science and engineering. The stimulus came when the Morrill Act was past in 1861 and a great grant of land was made to the several states for the institution of separate and distinct schools in agriculture and the mechanic arts. What has happened since everybody knows.

Theoretically, many of those schools would undoubtedly be better off today as parts of great university systems,

and the tendency here and there is to absorb them now that the experimental period is past, and they are safely on their feet and doing their work. They have made a place for themselves, the importance of which can no longer be diminished or denied. But the practical fact is that they would not be where they are today had they not called out a distinct sense of effort, a distinct feeling of responsibility, on the part of those charged with their upbuilding.

The experience of Germany shows just the same thing in connection with this vocational preparation. As you move about Germany, you find that all the distinguished men in the universities, all the leading men in the ministries of education in Prussia, in Bavaria, and in Saxony, speak in the highest terms of this movement; they are very proud of it, but they will also tell you that they themselves could not have accomplished it. This had to be done by somebody for whom this task was the chief and dominant interest. This is the argument from experience for a special agency—not a competing or conflicting agency, but a co-operating and inter-dependent agency, of course—to become responsible for the upbuilding of a system of training and guidance of such vast importance and with such far-reaching influence. Moreover, this plan affords an opportunity to bring in close touch with this great movement, during its early and experimental stages, two great bodies of opinion, without whose support it can not possibly succeed; the opinion of the great employing class in this country, and the opinion of the great class of skilled employees. Unless these two classes see and understand that this is an attempt to strengthen both of them, to give them new economic advantage and new economic importance, and thru them to strengthen and build up an independent, self-supporting citizenship, the movement is bound to fail. The way of wisdom and discretion in administering this plan is to draw into it, as cooperators, representatives of these two great classes, and not to make it a wholly pedagogic undertaking. It should be clearly understood from the outset that it affects the employing class by

providing them with better trained workmen and that it affects the employed class by raising the standard of skilled labor and thereby assuring, under a well known law of economics, an increasing remuneration for skilled work. If you can draw into this movement representatives of these two classes, and if you will conceive of it not simply—or rather not at all—as one to establish a new type of school, not as an attempt to put something new by the side of the high school or the business college or the technical school; but rather as a distinct and conscious effort on the part of organized society to go out and deal with the question of unskilled, untrained, unadapted labor, you will do this country a great and lasting service.

If this club and those cooperating with you are able to lead the way in this State, to give counsel and advise and leadership to those of us in other states, then if your club had never done anything else, if you had never rendered any other services to your own members or to the community, you might feel perfectly satisfied that you had written a very large page in the economic and industrial history of the United States.

NICHOLAS MURRAY BUTLER

COLUMBIA UNIVERSITY

VIII

DISCUSSIONS

PRESCRIBED ENGLISH IN COLLEGE

It must sometimes happen that the young college graduate, after a few years have brought somewhat of the philosophic mind, sits down quietly to think things over, to take stock, in a way, of himself, and, naturally, of his college career, and how far that has helped or hindered him. He has his degree, his diploma, the acquiring of which was consciously or unconsciously the purpose of his four years' residence at the university. It was a symbol then of aspiration; now, glazed and framed, or laid away carefully with other collegiana, it is a symbol of attainment. And he asks himself (I am presupposing an "average" man, in business or in a profession, and not altogether incapable of reflection)—he asks, Of what attainment? What does the diploma mean? What does it represent? What did I get out of my college course for which this diploma is a symbol?

The first thing to come into his mind is, of course, friendship: no man with a diploma is without friends; and there be those elders who tell young collegians (who do not need to be told it) that the foremost duty of a college man is "to make friends." But after all, my wise young man decides, one did not actually need to go to college to find friends: and the diploma which symbolizes friendship alone, or even friendship with its vast connotations—"knowledge of men," "social experience," and the like—is not altogether a full grown man's diploma. There must be something suggestive of mental growth and activity. He begins to rake together his smatterings—scientific experiments stand out in odd isolation—or some Greek

philosophical teaching, utterly detached, comes to mind; a syllogism, a Napoleonic campaign, or an ante-bellum election; a figure in geometry, the declension of a Latin noun, or the principal parts of a French verb. But there is nothing consistent, nothing definite, nothing whole. Perhaps, if he is a lawyer, an undergraduate course in jurisprudence, or, if a doctor, one in biology, has stood him in good stead. Nevertheless, he finds his "attainment" small indeed.

But when he comes to habits, and tastes, and ideals, it is a different matter—not a matter of table-manners, nor of taste in beer and tobacco, nor an ideal of form in golf—but habits of mind, tastes in literature, in art, and in the drama, ideals of conduct. Can he think clearly and seriously? Does he know a good book, and a good play—and enjoy them? Does his conduct depend upon his own personal advantage to accrue therefrom?

Only then, in many, many instances, does he find out what it was all about—why he went to college—what the diploma really symbolizes! And it seems to more than one of us that not all our professors and instructors had got so far as to discover that, in all their years of teaching. They staked their salvation and ours on a Greek root or on the formula for an acid, or on the sources of an Elizabethan drama! While we, uninterested, or too keenly alive to life, fled to the Best Sellers for our literature, to the Moving Pictures for our drama, and to our own unwritten code for our "conduct." We were easy-going, flippant, unthoughtful, suffering much in class-room and lecture, and trying to be kind; and the stock we take, five or ten years afterwards, of our college course is—friendship, and fragments of information, and such tastes, ideals, and habits of mind as one might have picked up accidentally on the way to the 'Varsity Field or at the Triangle Club shows.

To me, the present "departmental" system at Princeton has some advantages. It keeps poor fools among the under-

graduates from specializing in snap courses. It gives the serious man, who knows what he wants, an opportunity to work easily and well along his own lines. But there are certain disadvantages which outweigh, for the "average" man, any such benefits to fools and sages. As it is arranged now, a man at the end of his second year chooses his department, and must immediately specialize in that department. In the department of history, politics, and economics, three of his five courses must be under one of their captions: in English, three of his courses must be in English literature and philology: and so forth. It seems a reasonable and excellent plan—a young man going into law doubtless benefits by "H. P. E."—a man who intends teaching English needs as thorough a training as may be given and taken. But here comes the man going into business: if he chooses English (which I think perhaps the best of all things for such a man) he must waste time and energy on old and middle English philology. If he chooses French, there is old French waiting for him; if German, "Middle High" lurks behind the turn of year. What he wants is a "general" course—but he must take government of dependencies, or Neo-Platonism, or qualitative analysis—whether he will or no, regardless of his purpose or benefit. There are many men so affected: the journalist, wanting exercise in reading and writing English, must read *Beowulf* in the original, and write on Chaucerian syntax; the clergyman, wanting literature, history, philosophy and language, finds himself doing laboratory psychology, or the *Nibelungen Lied*, or *Money and banking*. It's Hobson's choice for him, with a vengeance.

And so it seems to me a first duty of the university to modify the curriculum so as to make it possible for all men to take such courses as they actually need or desire. It should be possible for a man to take at least as many as three courses a year, or a term, in one department, but not obligatory. For, I insist, the case of any man is indeed hard who wants philosophy and economics, German and

English literature (be he clergyman or journalist) and finds himself constrained to choose a department, and under constraint, within the department, to take what he neither needs nor cares for instead of something needful and desirable in another field. For the benefit of the youth who has been brought up by fond and foolish parents to follow in all things the "line of least resistance," there should be appointed, for all students, directors, with authority to censor a man's too unsubstantial schedule. And this should be done rather than that such fools should be indulged and encouraged in their folly by the un-American expedient of "pass" and "honors" courses.

Such a change as I have suggested applies, I think, more especially to the English department than to any other; for it is to English literature that all of us turn for our reading, and it is the English language that all of us must speak and write. There should be an opportunity given to every man to learn how to read and how to write. After the barrier has been taken down, the time comes to review the whole question of what English courses should be given, and of "requirements"—for "requirements" without doubt there should be.

A certain part of such a change, or reform, must come about in the school and college entrance requirements. Instead of a haphazard choice of incongruous masterpieces, *Macbeth* and *Sir Launfal*, *The ancient mariner* and *The life of Goldsmith*, I urge a definite requirement for entrance in the history of English literature, with the reading and masterpieces chosen. It is absurd to think that boys should be quizzed about the moral that *Comus* teaches us, who have never even heard of Byron or Shelley: that they should write a description of the combat in the *Lady of the lake*, when they think of Chaucer and Mr. Kipling as possible contemporaries and rivals for public favor. Such a course adequately given in schools (and there is no reason why such a course should not be given—for it has been done admirably in both high schools and preparatory schools)

would make it unnecessary that a whole term of sophomore year should be given to it.

Furthermore, it is in the school that a boy should learn to write grammatically, by the old-fashioned and excellent method of courses in English grammar and composition. The "impressionistic" method—the method of getting paradigms and style, like flowers by the wayside, simply does not "work."

The freshman, then, coming from school with a knowledge of grammar and of the history of English literature, and a few outstanding masterpieces, should be required, for a year, at least, to read in a certain period, or in a certain form, of English literature, and to write about the period or in the form. He should not be given an unconnected mass of literature to read. The choice must be made of books which shall interest him, stimulate him, and induce the "habit of mind" we all talk about. I have in mind now a "group" of books given to sophomores, which contained *Pilgrims' progress* or *Gulliver's travels*, which most all of them had read in words of one syllable: De Quincey's *Mail coach*, which neither interested nor stimulated: and *Treasure island*. The result was tragic. Some, the easy-going sort, were delighted—here was a chance to "bluff" to the limit; the boredom of the *Mail coach* was compensated for by the ease with which they might attain distinction in the other books. Others were in despair over a list which "took them nowhere." The teacher, I am sure, was between the millstones.

Instead of such a priggish list, prepared, obviously, for "young minds," the college man should be treated as a man, intellectually, from the outset. He should be given as much as he can read and more, and of "strong meat." He may flounder about and object, but in the end he and the instructor can work out their salvation. As it is, in such courses (and I have had experience) one's interest is supposed to hold out for three or four weeks in *As you like it*, or the *Nonne's priest's tale*, while as a matter of fact, one would

like to "sink" the whole lot and have done with them.

In the choice, too, of this reading, I urge the point of *interest*; perhaps, even the inclusion of new books of undoubted quality; for part of the business of such a course is to combat the frightful evil of the popular vulgar monthlies, with their vicious attacks, not upon the morals, but upon the minds, of young readers, already filled with trashy "juveniles," supplied indefinitely and indiscriminately by parents, Sunday-schools, and public libraries.

Beyond freshman year, I think courses in English should be offered freely, more freely than at present—but not required. And in these courses, special emphasis should be put upon the reading—and there should be plenty of it. *The prisoner of Chillon*, the third canto of *Childe Harold*, and three or four lyrics, do not represent Byron, even if the reading be supplemented by lectures. Nor should a course in English poetry of the nineteenth century exclude Coleridge, Landor, Mrs. Browning, Clough, the Rosettis, Swinburne, Morris and Francis Thompson, while at the same time it is strained and weakened to include the "Great New England Poets." When such an arrangement becomes necessary, it is time to divide the courses, to subtract, to multiply courses. But here one runs up against the matter of endowment.

Finally, it is only by much reading, and careful reading, with frank discussion, and much writing, that a man comes to a "habit of mind." It is only by the reading of much *good* poetry, and not by a didactic acquaintance with *Sir Launfal*, for instance, that a man learns, when he comes to read for himself, to distinguish between Francis Thompson, say, and Oscar Wilde. And the thoughtful habit of mind, and the taste for good books, working with his own code and with that religion of his which is "extra-curriculum," will go far toward the creation of ideals which make for conduct.

A PRINCETON GRADUATE

THE NEW NORMAL SCHOOL MOVEMENT

One would hardly venture to express oneself out loud on a subject of this kind except on request, but, because the editor invites it, it is evident enough that he considers it a subject demanding serious consideration. The opinions expressed below are carefully considered, advisedly reached, and the subject to criticism, and the author reserves the right of amendment.

In considering the state normal schools, as a college man, with one's eye particularly on the normal schools of Missouri, the following qualifying statements must be borne in mind by the reader:

1. The presidents of all five state normal schools are practical, well qualified school men. Two of them are ex-state superintendents.

2. All the normals are popular, largely attended and have splendid equipment.

3. The discipline is notably good, the faculties capable, and the work seriously done.

4. Elementary education in Missouri has been widely influenced by the normal schools and the work manifestly uplifted thereby.

Further qualifying statements need to be introduced explaining what is understood by the view point of the colleges.

1. By college is meant a standard college such, for example, as that adopted by the College Union of Missouri, wherein, terms of admission, the time included in college work, the faculty's number and qualification, library and laboratory facilities, endowment income, and the consecration of teacher to task, are all included.

2. Plainly the college view point is further determined by its requirements for admission. The quantitative content of these requirements is well recognized and universally adopted in standard schools, tho by agreement the qualitative content varies, as there is considerable variety of equivalents.

3. The view point of the college is further determined by its theory and content of curriculums. Manifestly the theory of teaching a given subject in college is not the same as the theory of teaching the same subject in a normal school. The theory in the college is insight and appreciation; in the normal school it is utilitarian. Subjects are aimed to be taught in their unmixed content, and not colored with professionalism.

4. Finally, the college view point is determined by the final cause of the college. It can not be disputed that there are hedonistic tendencies in the college in the field of what is called "student activities." There is also a tendency to utilitarianism evinced in the modification of junior and senior work with professional ends; but the college, as a college, is neither hedonistic nor utilitarian, but humanistic. The final cause is sometimes expressed by the word "culture." Whatever term is used, it must not be overlooked that the chief end of the college is character, plus insight and appreciation. The college has for its final cause man enriched, informed, clarified, disciplined, and it aims at this for four purposes: First, that he may meet the demands of his citizenship. Second, that he may choose his sphere of industrial activity wisely, and be efficient in his work. Third, that he may have the ideals and the equipment for making right use of his leisure time; and fourth, that he may have a training such as will fit him particularly for the right use of the prolonged leisure incident to old age.

With these qualifying statements concerning the normal school and concerning the view point of the college, one is led to remark next that the normal schools appear indefinite in their ideals.

So far as content is concerned, it is two to four years of undergraduate college work mixed with professional work. This is apt to fix in the mind of the pupil a habit of interpretation and appreciation purely utilitarian and also lacking in the application of truth to self, and, therefore, apt to miss the character-end of education. Moreover,

the normals tend to be engrossed as to their content with the shifting materials of professional education, overlooking the important factors of tradition and of education constants.

The facts that there are no requirements for admission to the normal schools and that the faculties as such do not pass upon the qualification of candidates for graduation, make the norm indefinite and unstable.

Moreover, the fact that the standard is practically in the president of the school and not in the institution, that it represents the president's educational interest, shifting preferences, and sometimes ill advised arbitrations, shows that the school needs standardization, so that it may not vary and shift with the movements and intellectual interests of one person, or series of persons, but may have its own structural norm.

One of the notable things with reference to normal schools is that, while they are all normal schools and are training teachers and have their eye on professionalism, nevertheless there is great lack of homogeneity. The time, methods, position, and uses, of subjects differ. Every school should have individuality of its own, but just as every individual man should be first of all recognized as human, so there should be such homogeneity in the normal as to make its differentiation easy apart from mere professionalism.

From the view point of the college, the normal school further may be looked upon as injecting professionalism at too low a place in the educational scheme. At this time when first class institutions are insisting that their law courses, medical courses, and theological courses shall be given only to college graduates, the normal schools are issuing regents certificates to those who have only a secondary training mixt with some professional work, and their highest professional stamp is put on those graduates who have barely the time equivalent of a college graduate, and this despite the fact that the field in which the teacher

works is more important and further reaching than either medicine or law.

After saying all of the above things, one is impressed that a thousand or more graduates from our state normal schools will not supply more than one-fourth of the annual demand for teachers, and, therefore, it makes one shudder to think of raising a standard which will decrease the number of teachers. The Missouri problem is further complicated by the rather humiliating statement in the late bulletin from the Russell Sage Foundation to the effect that in educational efficiency Missouri is way down in thirty-second place. I have not seen that report, and do not know how true the press dispatches may be, but regardless of that, much work needs to be done in Missouri. I am deeply sensible also of this: that "those who live in glass houses should not throw stones"—the colleges are not perfect.

WILLIAM H. BLACK

MISSOURI VALLEY COLLEGE
MARSHALL, MO.

IX

REVIEWS

Time and Change—By JOHN BURROUGHS. Boston: Houghton Mifflin Co. 1913. 278 p. \$1.10.

Walter Bagehot once explained that the lack of merit in the average book was due to the fact that the men who really knew things could not write; whereas the men who could write did not know much. And it is a misfortune that so few men of science are also men of letters and that so few men of letters are also men of science. Mr. John Burroughs is a man of letters who disclaims any professional knowledge of science; but in this stimulating and illuminating volume of essays he proves that he has at least assimilated and made his own certain of the conclusions of the geologists and of the biologists. He is a man of letters who has known how to find his profit in the researches and in the speculations of the men of science.

We have all read about the evolution of man from the lower orders and about the earlier development of those lower orders from creatures still lower; and we have read about the submersions, the upheavals and the erosions which have modified the face of the earth. We have read about these things—but have we understood? Mr. Burroughs has both read and understood; and in these pellucid pages—so easy to read because they are the result of hard thinking—he brings home to us what is the real meaning of the discoveries and the theories of the scientists. He is a dweller in the valley of the Hudson, in the coves of the Catskills; and it is from his intimate acquaintance with this region that he illustrates the immensity of change in nature and in human nature which has taken place in the course of an immensity of time. In later essays he brings to bear his searching scientific curiosity and his sympathetic inter-

preting imagination upon the volcanoes of Hawaii and the gorge of the Colorado. In other papers, all of them models of the essay at its best,—easy, unpedantic and unfailingly interesting—he deals with “Scientific faith” and the “Gospel of nature,” with the “Hazards of the past” and with “The worm striving to be man.” Good as these several essays are, each in its own way, the first which traces “The long road” up which man has traveled, is easily the foremost in ultimate value. But the whole book is to be warmly recommended to students and to teachers alike.

BRANDER MATTHEWS

COLUMBIA UNIVERSITY

The attractive series of little books for supplementary reading in elementary schools entitled *Little people everywhere* has received an addition in *Josefa in Spain*, by Etta B. MacDonald and Julia Dalrymple. Elementary school children will find it helpful in connection with their work in geography and history. (Boston: Little, Brown & Company, 1913. 117 p. 60c.)

An excellent and very practical book for students of Spanish is Alfred Coester's *Spanish grammar*. There are a number of exercises for practical drill and both the grammatical work and the vocabulary are well done. (Boston: Ginn & Company, 1912. 334 p. \$1.25.)

German poems, 1800-1850, is an interesting and representative collection of lyrics and ballads. A number of the poems have some particularly literary or historical interest. (Boston: Ginn & Company, 1912. 405 p. 80c.)

The Riverside Literature Series has added to its collection of material for the study of English an edition of *Ralph Roister Doister* by Professor Child, of the University of Pennsylvania, whose introductory material is admirable in every way. (Boston: Houghton Mifflin Company, 1912. 175 p. 50c.)

X

NOTES AND NEWS

The development
of the German
university

A most illuminating account of the historical development that has taken place within the German university in the last century is contained in an address delivered in Leipzig last October by Professor Eduard Spranger, before the Gesellschaft für Hochschulpädagogik, and now reprinted in pamphlet form under the title: *Wandlungen im Wesen der Universität seit 100 Jahren*.

Fundamentally, the author says in a consideration of the subject, there are two things to be determined: the relationship of the university to the state; and the scientific conception controlling the university itself. Both of these conditions received at the beginning of the 19th century a characteristic form. It is an error to suppose that the university of the last century, either in its spirit or its forms, is a direct inheritance of the Middle Ages. The beginning of the 19th century, particularly, is a creative epoch in the whole character of the university, the external symptoms of which are the literary discussion actively carried on in the period 1803-1810 by Schelling, Fichte, Schleiermacher, von Humboldt and others, on the one hand, and the foundation of the three Prussian universities, Berlin, Breslau and Bonn, on the other. Of all these new foundations it can readily be affirmed that in their organization they have sprung from the same soil out of which has come political liberalism and that their controlling idea has been derived from the spirit of the idealistic speculation of these German philosophers.

Of the relationship of the university to the state the writer says that this at the beginning of the 19th century bears precisely the stamp of the entire political life of the

period. It was the classical birth time of political liberalism. Freedom was the watchword, and freedom, moreover, in all possible directions: political freedom, freedom of the press, freedom of speech, and freedom of teaching. The whole spirit of the time, in a word, is to limit as far as possible the functional influence of the state and to put in its place the free activity and responsibility of individual effort. It is into this soil that the new university strikes its roots. The idea is conceived of an organization whose form shall be determined solely by its free search for knowledge, and the ideal of the university is consequently set up as something diametrically opposite to the compulsory organization of the state which had come about from entirely different motives. From this liberal standpoint is developed the liberal form of the new university, the ideas of academic independence and of self-government, of free investigation, of *Lernfreiheit* and of *Lehrfreiheit*. It is to be noted that this did not, of course, occur all at once and as a direct consequence of the foundation of these new universities. The beginnings of it are to be found with certain limitations in the 18th century. Back of this, however, it does not go. The idea, particularly, of *Lehrfreiheit* did not exist either in the Middle Ages or in the universities of the 16th and 17th centuries. It could only come about with the rise of rationalism, and the first results of the new standpoint are found in that early stronghold of rationalism, Halle, and then at Göttingen and Jena, which are conspicuously the free universities of the 18th century.

The new conception of the organization of the university, the author continues, arose accordingly with the modern state, and would only have been tolerated in a state that had made room for such independent bodies within it. Both Schleiermacher and von Humboldt are of the opinion that the less the state has to do with the university, the better it is for the university. It was the conviction, consequently, of these men, as it was of others, that re-

search and teaching could flourish only in complete freedom, and that the university, accordingly, must have the freest possible form and be regarded as itself a state within the state. The various governments of Germany, to be sure, presently began to discover that the universities were the breeding places of liberalism, and when they found it necessary to discourage these new revolutionary ideas, and to bring back something, at least, of the old conservatism, it was against the universities in particular that their efforts were directed, altho down to this day they have been the very bulwarks of national liberalism.

The idea of freedom, except in some cases, and particularly in the theological faculties, became in the universities a matter of course. The hope, however, of Fichte, Schleiermacher, and von Humboldt that in the future the university would be removed from the active influence of the state has never been realized. In point of fact, at the present time the state regards the university preeminently as an institution for the education of its officials. The whole system of state examinations, which have crowded the faculty examinations into the background, show this to be the case. The state examinations are, of course, no new thing in that they go back into the 18th century, but they have since notably increased in importance, so that today the university no longer has before it as its ideal the search for knowledge, but overwhelmingly the requirements of the *Staatsexamen*. The influence of the state upon the university may readily be seen, furthermore, in the growing importance of political economy and constitutional history as subjects of instruction, and the creation of new chairs in such subjects as international law and economic geography. It is not possible, continues the writer, to conceive of a university that shall be so organized that one part of it shall take care of teaching and learning and the other of research. It would be the death of the university to isolate research from it. Yet to a certain extent such a division as this would entail has been made,

and it is an open secret that most of the seminars, as they are at present conducted, are a greater or less compromise between the scientific ideals of the professor in charge and his duties as a teacher of future candidates for the *Staats-examen*.

Changes in the nature of the university as they represent its relationship to the state indicate nevertheless more a shifting of weight than a complete transformation. The changes with regard to the second point, viz., the scientific conception that controls the university, are further reaching. At the beginning of the 19th century, when the Faculty of Philosophy had come to the foreground, the name university meant a totality of knowledge rather than a universality of knowledge, which, of course, could never be attained. Knowledge, furthermore, was considered an organic unity and the university, at least to Schelling, was the organism which express the ideal coordination of knowledge and gave it expression. To this conception is still to be added the further belief that it was possible with the content of knowledge that they had in mind, i. e., with speculative knowledge, to gain a world view, in other words, knowledge was definitely included within the bounds of metaphysics. The point of view at the present time is entirely different. Scientific knowledge does not concern itself any more with the whole or with a world view, but with its individual problems, and finds its greatest satisfaction in working out these problems by means of the finest methods and the most careful specialization. To state it differently, modern science today stands under the direct influence of positivism, not, of course, the older positivism of Comte and Mill, but a new and well-nigh anarchic positivism. Its methods are those that appear at the time to be precisely suitable for its purposes and its disciples are specialists. The university, accordingly, is split up into a large number of divisions of knowledge, and what the organization of the university should really prevent, viz., the formation of special schools, has already

in many cases taken place. Philosophy, furthermore, today is no longer regarded as the first and fundamental factor from which to proceed, but at best only a last factor of agreement. Not, exclaims the writer, that we should renounce all philosophy. Philosophy in the methodology of the university fulfils a double purpose. On the one hand is its absolutely indispensable function as a direct criterion of method, and on the other its office in determining the boundaries between the sciences in order to weigh the ends and aims of knowledge. And when all is said, there is still a distinct inner connection between philosophy as the critic of method and philosophy as the basis of a world view. In every genuine scientist, in spite of the positivism of his efforts, there must be some element, at least, of the living consciousness of that which we are wont to call spiritual objectivity—a wide view, an open receptivity, the strength of character and the serenity of mind that are the enrichments and rewards of the philosophic spirit. Such personalities as these the university has need of, and it is the greatest possible error to suppose that qualities like them are the possessions and characteristics only of philosophers by profession. Every form of science can be pursued in this spirit of philosophy, and it is a consolation in the chaos of present-day specialization that even the smallest bit of scientific work affords the opportunity of developing it. The most specialized scientific labor is in its method a picture of a universal spiritual attitude in the worker. Philosophy is the striving for a reflective consciousness of the totality of life. Every science, however, is in its last effect a clarification of consciousness, and where this consciousness possesses an inherent height and breadth the special scientific investigation must perforce widen out into a concept of the philosophical whole.

The conquest over mere positivism and the progress toward a total world view is the actual achievement of the university in the 19th century. Therein lies, too, the ethical impulse of its activity. It works directly as an

educational force only thru its training of the sense of truth, which with a pure heart and impartial judgment seeks to proclaim that which is truth. It works, however, indirectly thru its regulations for the conduct of the academic life. These have been born out of the spirit of liberalism. No rules of prevention or positive prescriptions can possibly form the real ethical character of the university. This is the work of itself—of the freedom that is conceded to it in its own criticism and its own discipline.

Teachers and the
Civil Service

In England the relations of teachers to the civil service and their status as civil servants are just now exciting considerable discussion. Dr. Michael Sadler, who is now Vice-Chancellor of the University of Leeds, recently made an address on this subject which has been fully reported in the English newspapers. Dr. Sadler took as his subject the question as to whether it would be for the benefit of education that teachers should become civil servants. He pointed out that the civil service, in its crudest form, was the exact antithesis of a self-governing profession. But there were reasons for the interference of the State. We teachers, he said, are not a private profession. We deal with problems as vital to the nation as those which confront the Admiralty. Teachers are not economically independent; they receive public money. But on the other hand there are many children, no one knows how many, who are taught by persons who receive no penny of public money. Dr. Sadler felt strongly the real seriousness of the problem. He stated three alternative positions. First, the teaching profession may become (as the medical profession will become) a profession in which a growing number of members will hold office directly from the State. Then there would be a division of the profession into two parts. Those who were civil servants and those who taught in private schools or in non-grant-earning public schools. Secondly, and this was the solu-

tion that Dr. Sadler preferred, we might be feeling our way towards a new relation between teachers and the State. This relation was difficult to define, but it was imminent. Thirdly, and this proposal he desired to oppose, the great body of teachers might by administrative action be converted into civil servants.

It was argued in favor of the latter alternative that education was a national and not a local service, and that therefore all appointments and dismissals should be in the hands of the Board of Education. The example of Germany is quoted in support. Assistant masters chafe under the present conditions. On the other hand, head masters do not want to lose the right of appointment. The National Union of Teachers shows no sign of wishing teachers to become civil servants. The local authorities do not want to give up the right of appointment. Dr. Sadler dwelt at some length on the disadvantages of this latter alternative. He said that progress had generally come from liberty of experiment and the liberty of the teacher or groups of teachers to work out educational theories in accordance with their individual ideas. All great pioneers, he said, have been disagreeable persons—saints, if you will, but ill-tempered saints, a type of character detested by the official mind. New ideas come thru anguish and fighting. State education is apparently sterile in new ideas. The State tends to stifle individual experiment by the weight and momentum of its own machinery.

Dr. Sadler formulated four objections to a State system. If the State took over the administration of education, we should at once have universal scales of salaries, and these would differentiate unfairly between men and women. Secondly, it is impossible to distinguish between primary and secondary, between secondary and technical; therefore, if one branch became civil servants, inevitably the whole profession would follow. Thirdly, the religious question would be raised in an acute form. No government could overcome the intense conviction in which this question was

rooted. Fourthly, England could not be treated alone. Scotland and Wales would be involved. The proposal, when investigated, proved to be so enormous and so far-reaching that no government would undertake the responsibility. He warned teachers that the proposal would not prove a short cut to comfort. The essential thing, he concluded, is personality, and the vigorous growth of this requires freedom.

The Kahn
Foundation

The Trustees of the Kahn Foundation for the Foreign Travel of American teachers announce that application for appointments as Traveling Fellows for the year beginning July 1, 1913, should be made, if possible, before March 1, 1913. They are to be addressed to the Secretary of the Kahn Foundation, P. O. Sub-Station 84, New York City.

Kahn traveling fellowships carry a stipend of \$3,000 each, with the obligation of making a year's trip around the world and of rendering a report thereon to the Trustees. The reports of the first appointees who began their travels July 1, 1911,—Professor Francis Daniels of Wabash College, Crawfordsville, Ind., and Professor J. H. T. McPherson of the University of Georgia—are now in the hands of the printer. The two Fellows appointed for the year beginning July 1, 1912, are now abroad. One of these, Professor Ivan M. Linforth of the University of California, has just left Germany for the Orient; the other, Professor William E. Kellicott of Goucher College, Baltimore, Md., is in Great Britain, and will shortly leave for France.

Mr. Carnegie's La-
test Benefaction

Altho not so spectacular by reason of its amount as some of Mr. Carnegie's other benefactions, his gift made to the Carnegie Foundation for the Advancement of Teaching under date of January 31, 1913, may prove in time to rank second to none other in importance.

While the Carnegie Foundation was established primarily for the purpose of providing retiring allowances for teachers in colleges, universities and technical schools, it became plain early in its history that it could not properly award retiring allowances without knowing something in detail and with accuracy regarding the standards and accomplishments of the various institutions of so-called higher learning in the United States. From this the Foundation was led to institute significant and useful inquiries intended to be constructive in character. The most important of these inquiries was that into the status of medical education, first in the United States and then in European countries. No educational inquiry that has ever been made produced so sudden and so startling an effect. Ill-equipped and unnecessary medical schools began to go out of existence; others were consolidated; still others were led to improve their standards and methods of teaching and to add to their equipment and clinical resources.

Because of the effect of this inquiry into medical education, the Carnegie Foundation has been eagerly solicited to perform the same service in other fields. Obviously it would not be wise to carry on such researches and publications indefinitely at the cost of the fund from the income of which retiring allowances are paid. To meet this situation, Mr. Carnegie has now given to the Trustees of the Carnegie Foundation the sum of \$1,250,000 in 4% bonds, the income of which, \$50,000 annually will be available for the purpose of educational inquiry and publication. It is hardly too much to say that this sum wisely expended can perform an epoch-making service to American education.

Mr. Carnegie's letter of gift is printed below in full:

Jan. 31, 1913

To the Trustees of the Carnegie Foundation for the Advancement of Teaching:

Gentlemen: Appreciating the valuable results of the educational studies of the Foundation and being of opinion

that it is desirable that a fund be established to secure such results and conduct such investigations as may aid you in your work, and realizing that sufficient income may not now be available for that purpose, I hereby offer to the Foundation the sum of \$1,250,000 4 per cent. bonds to be held and used by the Foundation upon the following terms:

I. There shall be organized in the Foundation an agency for the study of educational institutions, to be designated the Division of Educational Inquiry.

II. Any endowment of funds conveyed to the Foundation for the use of such Division shall constitute and be held as a special fund and the income alone be used, and shall be accounted for separately from the general funds of the Foundation and shall be devoted to the purposes hereinafter named.

III. It shall be the function of the Division of Educational Inquiry to conduct studies and to make investigations concerning universities, colleges, professional schools, and systems of education generally, to investigate problems of education affecting the improvement of educational methods, the advancement of teaching, or betterment of educational standards, and, in general, to investigate and to report upon those educational agencies which undertake to deal with the intellectual, social, and moral progress of mankind, and to publish such results as the Trustees may consider of value.

IV. The income of the Division of Educational Inquiry shall be used in the expenses incident to the performance of such work of the Division of Educational Inquiry, as hereinbefore set forth, as may from time to time be undertaken and published by the Foundation, but no part of the income of the fund or funds specifically given for the use of this division shall be used in the payment of pensions.

It is my purpose to aid the Trustees of the Foundation to conduct their work upon broad lines and to enable them to obtain such information as will make the whole endow-

ment of the Foundation of the greatest possible service to mankind.

Yours truly,

ANDREW CARNEGIE

President Taylor
of Vassar

The public announcement that President Taylor of Vassar College has offered his resignation to take effect at the close of the present academic year has been received with profound regret. During his 26 years as President of Vassar College, Dr. Taylor has rendered a service of great importance to college education in America and in particular to the college education of women. His policies and ideals have rested on the sound foundation of fixt and well tested principles, and he has never confused his principles with the myriad panaceas that are constantly brought forward in their guise. Under his administration Vassar College has progrest steadily and wisely. It has attracted an ever-increasing company of well prepared students drawn from all parts of the country. It has maintained and sustained sound standards of scholarship and conduct. It has pursued the training of the mind and the building of character as its conscious ends rather than preparation for earning a livelihood. In other words, Vassar College has been a real college with all that that implies. The withdrawal of Dr. Taylor from active service while yet in the fulness of his usefulness is greatly to be regretted. It will not be easy to find a successor who will take up the task where Dr. Taylor lays it down and carry it forward with all the success and high purpose that have marked his career.

Prussian University
statistics

Statistics recently compiled for the university section of "Prussian Statistics" show that the budget expenditures for the Prussian universities have increased from 3,935,449 marks in 1868 to 21,009,488 marks in 1911, this being an

increase of more than 433 per cent. This increase has of course been accompanied by a very significant increase in the number of students, the latter, however, representing one of only 280 per cent., the average attendance of matriculated students on the Prussian universities for the two semesters of 1868-9 being 7,338, as against 27,913 for the average of the two semesters of 1911-12. In other words 536 marks were expended for each university student by the Prussian government in 1868, as against 753 marks per student in 1911. In 1877 the expenditure per student amounted to 857 marks, in 1887 to 700 marks, in 1896 to 872 marks, in 1899 to 831 marks, in 1902 to 828 marks, in 1905 to 802 marks, and in 1908 to 785 marks. Approximately three-fourths of the expenditures of the Prussian universities are provided at present by the state, the balance being secured thru tuition and similar fees as well as thru various endowments and similar funds. In addition to the budget expenditures, there have been large "extraordinary" expenditures, amounting during the period from 1868 to 1911 altogether to 118,268,232 marks, the budget expenses during this period having totaled 478,937,760 marks.

The number of women students matriculated at the University of Berlin has reached its maximum this semester, there being altogether no less than 904, of whom 696 are enrolled in the faculty of philosophy, 182 in the faculty of medicine, 22 in the faculty of law, and 4 in the faculty of theology. Of the 696 students in philosophy, 175 are majoring in modern philology, 143 having selected Germanic languages and literatures as their major subject. 65 are majoring in history, 60 in mathematics, 57 in philosophy, 43 in political economy, 38 in pure science, 23 in classical philology, and 21 in chemistry. In addition women are enrolled in the departments of Sanskrit, Oriental languages, comparative philology, archeology, history of art, music, zoology, botany, pharmacology, physics, geography, mathematics and dentistry.

The March of Folly "Little Rock, Ark., Feb. 8—A bill by Senator Covington to regulate the transmission of news over telegraph and telephone wires, the purpose of which is to require the Associate Press and all news organizations or associations to furnish service wherever proper pay for the same is offered, has passed both houses and is now in the hands of the Governor."—*New York Times*, February 9, 1913.

Why not a bill to compel grocers to sell canned goods to anyone who "offers proper pay?" The divine right to manage everybody's else business has its comic as well as its tragic aspects.

"Washington, Feb. 17.—The last hope of repealing the no-toll provision of the Panama Canal act vanished today when the Senate Committee on Interoceanic Canals voted, 10 to 3, to table Senator Elihu Root's bill striking the provision from the law. * * * * *

"The Senators who voted to kill the Root measure were William E. Borah of Idaho, Charles E. Townsend of Michigan, Wesley L. Jones of Washington, Joseph L. Bristow of Kansas, George C. Perkins of California, Coe I. Crawford of South Dakota—all Republicans—and John R. Thornton of Louisiana, James A. O'Gorman of New York, William E. Chilton of West Virginia, and F. M. Simmons of North Carolina—Democrats. The Senators who supported the bill were Frank B. Brandegee of Connecticut, Carroll S. Page of Vermont—Republicans—and Leroy Percy of Mississippi—Democrat."—*New York Times*, February 18, 1913.

There is just one cure for this sort of conduct. Let those Americans who care for their country's honor begin the necessary steps to defeat these ten gentlemen when they next present themselves for reelection. This is the course taken whenever special interests are at stake; why not follow it when the public interests are in peril?

"The Panama Canal is built on AMERICAN TERRITORY. We own that territory. It is just as much a part of the United States as Los Angeles is."—*The West Coast Magazine*, January, 1913.

This statement which is in wide circulation just now throughout the United States is without the slightest foundation in fact. If the editor will take pains to read the speech made in the Senate of the United States on January 1, 1913, by Senator Elihu Root of New York, he will discover what the facts really are.

The merriest jest that has been perpetrated in a long time is the notion, now being sedulously cultivated by certain gullible New York newspapers, that in turning over to Tammany Hall for the first time in many years the complete control of the New York City Board of Education, something "progressive" has been accomplished. We have recently been hearing the name "progressive" applied to all sorts of reactionary and obscurantist proposals, so that we are not so much surprized as would otherwise have been the case to learn that the citadel of Tammany Hall is now a "progressive" fortress. We venture the prediction that considerable "progress" will now be made in breaking down the standards of appointment and promotion that have been so carefully built up for teachers in the New York City schools. We have been hearing the cry "Equal pay for equal work." Let the observant mortal keep his ears open for the cry of "Equal pay for less fitness." Truly these be joyous times for the purveyor of imitation goods!

Every once in awhile Mayor Gaynor of New York writes a letter which is a joy and a delight. Recently he was addressed by a citizen of Salina, Kansas, in search of information on the subject of the recall of the public officials. Mayor Gaynor's reply is worth printing in full:

"CITY OF NEW YORK, OFFICE OF THE MAYOR

Feb. 18, 1913

"DEAR SIR:—You ask for my help in your forthcoming debate on the question of the recall. I do not believe in the recall, either for Judges or any other officials. We already have ways of removing corrupt or wrong-doing public officials without calling a vote on the question. And also terms of office are generally so short that we can recall officials quickly enough at the end of their terms.

"If the recall existed more officials would give way to clamor than now. We have officials enough now giving way to the abuse and clamor of demagogue scamps and their ignorant followers. And past history illustrates to us that popular clamor is almost always in the wrong. It is no better now than when it sent Jesus to the cross. And we often mistake clamor for the voice of the community. It is so loud that we think it includes everybody; whereas, in fact, it may include very few. But these few make more

noise than all the rest of us. As you well know, out in Kansas a strident grasshopper in the angle of a fence makes more noise than the noble herd of cattle near by.

"The official whom we should all honor is the one who stands up like a man against clamor. We hear much nowadays from certain public officials that they are elected to please the people by doing as they wish. There is no more dangerous notion among us than this. Officials are elected to rule according to the laws, whether the people like it or not. The people make their own laws by their representatives sent to the Legislature. Then they elect executive and judicial officials to stand by these laws and carry them out, clamor or no clamor.

Very truly yours,

W. J. GAYNOR, Mayor"

" PLEADS FOR BIGGER ARMY.

TALBOT OLYPHANT URGES INCREASE TO 300,000 MEN AT CINCINNATI DINNER

"Talbot Olyphant, President of the New York Society of the Cincinnati, at the dinner of the Society last night at the Waldorf in honor of Washington's Birthday anniversary, said that the United States Army should immediately be increased to 300,000 and placed on an effective war footing.

"What we want is to be prepared for any emergency,' he said, 'so that no nation will dare to say a thing to this country that would bring on war, and a proper army would be the best guarantee of peace.'"

Is the eloquent speaker sure that an army of 300,000 will be sufficient to protect us from the invasion of say the Esquimo or the Republic of Hayti? Should we not have 30,000,000, or better yet 300,000,000? It is a pity, in time of such a terrible emergency as now confronts us, when we are threatened with invasion on every hand and by every nation, to limit our army to a paltry 300,000!

We observe that two terrifying new words have recently appeared in some places where English used to be spoken. One is "behaviorist;" the other is "mothercraft." Does anyone know what they mean?

"Education at cost."—*New York Times*, February 11, 1913

At whose cost? And how much does it cost?

EDUCATIONAL REVIEW

APRIL, 1913

I

GERMAN CULTURE AND THE UNIVERSITIES

A RETROSPECT

Logicians are agreed that the analysis of fallacies forms the weakest part of their traditional science. It errs by inclusion and by defect, omitting mistakes of principle as well as manifold faults of application which are recognized in practise, altho it would be difficult to order them under the rubric of a technical discussion. In this class belongs what may be termed the fallacy of facile comparison. One need be no vaunter of the past, he may be conscious—increasingly conscious with experience—of the foreigner's tendency to misjudge the countries which he visits, with the years there comes the realization of change in the personal equation—and yet there is the comparison of "our day" and today, of then and now, the older and the newer time, and the contrast asserts its sway.

This chance of error demands attention if, revisiting Germany, one thinks back to his student life abroad. Nevertheless, in the later German culture there are signs of actual change. "Our day" fell in the last years of Bismarck's rule. In Berlin, as we came from lectures or past to the final labors of the morning, we stopt to watch the color-guard and the old Kaiser saluting the flag from his palace on the Linden. Moltke we often saw as, on foot, he went from his quarters at the General Staff to the modest building of the Reichstag in the Leipziger Strasse.

Frederick III was still in his splendid prime, no hint being evident yet of the dread disease which was to prevent his service of the nation. The present emperor lived inconspicuously at Potsdam, a major of hussars; the crown prince was a child in arms, taught by his nurse cunningly to salute the guard as they paid the royal honors when the carriage past. There were even reminders of an earlier time. This grandmother-in-Israel had heard Schleiermacher preach, and opened her heart to young theologians, even from across the sea. This captain was descended from old Zieten, and studying to maintain the traditions of his family, now that dashing leadership must be supplemented by mastery of the science of war. Besides echoes of the struggle with France, there were accounts, delightful accounts, vouchsafed us of the sober, rigorous life of old Prussia, before the coming of Kaiser and Reich, when simplicity and thrift had compensated for a certain narrowness of outlook and had laid the foundations on which the giants of the later century were to build.

For the impression which Germany, in particular which Prussia, made on the young American student was the impression of a civilization grounded in the severer virtues. In politics the victories of '70-71 had been garnered in, and the German people already displayed its consciousness of power. The empire had outlived the problems of its earlier years, the era of expansion was just ahead. But as yet there was no prophetic measure of the change. In the winter of 1885-86 a few burly negroes, brought from Kamerun, helped convince the wondering Berliners that the new colonial projects were more than idle dreams. We youngsters marveled rather that men with black skins spoke German—a feat which at times we found it difficult to compass. Both natives and foreigners were denied vision of the future. The *Zukunft auf dem Wasser* and the enlargement of the navy were reserved for a later reign. Colonial expansion and “peaceful penetration” were unknown, or negligible in comparison with the empire’s position in continental Europe. For Germans, England

was still the nation of shopkeepers, as in the old Hegelian days, before mistrust had changed the taunt to a charge of national decadence. And if the bitter heritage of the war with France remained, at least there was no jealous rivalry between two Teutonic nations, sisters by descent and blood, and ruled by allied houses, yet parted by mutual misunderstanding which threatens the peace of Europe while it retards the progress of the world.

German social life also continued relatively simple. Berlin rejoiced at its admission to the ranks of the great capitals, but there was little of wealth or elegance to show its political importance. Automobiles there were none, and few possess the means to purchase them had they existed. There were no trolleys to dodge on our way to the university, but only the cars of the *Grosse-Berliner-Pferde-Eisenbahn*. Instead of attending aeroplane races, we devoted our leisure to skating in the Tiergarten, often with royalty joining in the sport. Life was simpler then, and after the early strangeness had worn off, the student from abroad enjoyed a sense of friendly comfort. Now to the returning veteran Berlin seems a modern Babel. Where his student lodgings were, rise great business houses. The quiet of the familiar streets has given place to the roar of a metropolis. At least in the center of the city, it is business and luxury and amusement that claim attention rather than politics, or learning, or art. What has become of the old Prussian capital in which it was beneath the status of a gentleman to engage in business and from which the unhappy scion of an older stock might well be exiled lest he should disgrace his family by earning his bread thru trade? The military display persists, as befits the capital of a warlike nation. Great museums testify to the intelligent pursuit of art. The city has grown ornate, if one cares for the adornments of its later architecture and monumental art. It is a new Berlin the traveler finds, expanded, rich, and prosperous. But it knows something of later follies as well as of modern progress. And one is impressed with the prominence of material goods in the old

home of the ideal. In the city where Schleiermacher preached but one per cent of the inhabitants, it is said, are now habitual churchgoers. The city in which Fichte and Hegel lectured has become a commercial centre as well as a focus of *Realpolitik*. The dreamer in the palace is no longer a Frederick William IV: the present monarch also cultivates theology and art, but his visions include factories and steamships, railroads in Asia Minor and Moroccan commerce, and an imperial journey may presage a business contract.

In these respects, moreover, Berlin represents the empire, altho varying conditions affect the character of the change and its degree. Munich has grown as well as Berlin. But Munich retains much of its homelike character, as well as its superiority in matters of municipal art. In Hamburg you expect commercial greatness, and beneath the surface it is easy to discern the idealism of trade itself, even as at home. And there are older, smaller, simpler communities in which the earlier German culture has been little affected by the expansion of recent years. On the whole, however, the questions which a visit to Germany forces on the traveler are the questions of our materializing age. He returns from "the land of the dollars" to the home of science; he finds German culture altered by characteristic developments of the modern spirit. It is not that Germany has been completely materialized. The process with her is partial only, less pronounced than in some other quarters of the world. It is the contrast with her older self which impresses one, emphasized by certain unlovely manifestations of the evil which will not be ignored. Seeing these, the visitor understands more clearly the criticisms of present conditions past by Germany's own sons. So Rudolf Eucken writes of the technical phase of contemporary culture:

"Technical work with its exclusive attention to results, its visibly increasing differentiation, its heaping up of giant masses, its development of harsh contradictions, its feverish haste, its aggravation of the struggle for existence,

becomes typical of our entire life. This is the experience not only of individuals in their relations one to another, but of mankind as a whole; it, too, is drawn into the whirl, carried onward, held in breathless excitement, it becomes a mere means for an onrushing civilization bereft of quiet, of meaning, and of reason."¹

Thus the deepest impression which Germany today makes on the returning student is a monition to cultivate ideal interests. His surprise at German conditions compels attention to the crisis of his time-at-large. The issue is broader than the conflict of faith and unfaith, more inclusive than the debate concerning any particular form of speculative reflection. Yet it is not the question whether society is to avail itself of the resources placed at its disposal by man's conquest of the forces of nature and by his technical skill. These benefits are to be utilized in promoting the welfare of the average man, as well as in furthering the enjoyments of the rich. Nor is it reaction against modern progress which forms our ideal—a reaction against physical well-being, and material comforts, or industrial occupations and the advantages which flow from them for the individual or for society. Later thought, like modern life, does not reject these achievements of the age, but rejoices in them. Increasingly it seeks to complete the task which it already has begun, of penetrating beneath the surface of material progress to its ideal implications. But the question of today—the question of questions it seems to the veteran returning to the scenes of his foreign study—turns on the maintenance of our ideal culture. It is the things of the spirit that are now at stake. Are these to be eclipsed by material progress? Is the life of spirit at the best to be restricted to the remnants of value which can be disentangled from material results? At the worst, is our civilization to be overborne by the external forces, not to say the external temptations, which so hardly press upon it? The surface is already shadowed by material growths. Are they to eat into the heart of

¹ *Der Kampf um einen geistigen Lebensinhalt*, 2d ed., 1907, p. 3-4.

our culture; or to be successfully thrown off, as we pass on to a happier time?

To this important issue the scholar is summoned to address his powers. The more so as he notes the work of his German colleagues. For a *Universitätsreise* today confirms the judgment of a quarter century past: the German universities constitute a principal bulwark of ideal culture in our age. Particularly for the Fatherland their influence is one of the strongest forces supporting the life of the spirit. This does not mean that the universities have failed to profit by the material progress of the day. On the contrary, the traveler rejoices to see that they have shared in the prosperity of the nation, and that their material equipment has been brought into closer approximation to modern standards. Here it is new buildings that have been erected, or new foundations created for the maintenance of seminaries, laboratories, clinics and other institutions for instruction and research. Here—which perhaps is more striking—old establishments have been modernized within, altho externally they retain the appearance of years ago. The old walls are there, and the rooms, and, alas, the benches. But what with steam heating, and electric light, and weekly cleanings, and warnings against thieves, and the rest, one's German *alma mater* seems adapted for a generation of more luxurious youth than we were allowed to be. At least the warnings to guard one's property had been in our case unnecessary. They would have implied possessions to abstract.

These improvements, moreover, are not confined to the larger city universities: in some instances the smaller institutions have made the greater advance. The same holds true of the growth in point of numbers. "Our" Berlin of the winter-semester 1885-6 had 5343 matriculated students, Leipzig in the same semester 3288, Munich 2865. The statistics for the winter-semester 1911-12 were Berlin 9829, Leipzig 5170, Munich 6797. During the same period several of the universities in the smaller towns enjoyed as

great, or even a greater, rate of increase. So Bonn advanced from 1070 to 3998 students, Göttingen from 1002 to 2505, Heidelberg from 745 to 2231, Jena from 577 to 1738. And smaller town itself has become a relative term. The Bonn of today has 88000 inhabitants, Jena 38000; and Heidelberg, while it retains its traditional charm, has become a city of over 56000 souls. Nevertheless, the problems of growth are more serious for the institutions located in the great cities than for those in the less populous communities. First of all, because of the growth of the student body. Ten, or even five thousand younger scholars assembled in one company form an inspiring body for any institution of learning. But with the throngs, the questions of instruction, of guidance in research, of examination, of administration become correspondingly complex. And when such a mass is gathered in a modern capital, the contrast with the university of former times is strikingly enhanced. For both professors and students the quiet, unhasting, if you will, the restricted life of the traditional *Hochschule* is replaced by an academic experience into which much of the rush and bustle of the environing metropolis forces its way. As a professor in Berlin express it, one's time is engrossed by engagements or duties unknown in the older days. One is journeying from or to his suburban residence, or hurrying to a meeting in a remote quarter of the city, or he is diverted from productive work by the many examinations he must attend or by the multitude of theses—where is the opportunity for the quiet labor of the past?

Nevertheless, it is evident that in some way the earlier ideals have been maintained. The impression on the visitor—now himself a professor *hospitant*-ing—confirms the recollections of student days and the judgment matured in the years between: German scholarship makes an abiding impression of depth, of thoroness, of far-reaching extent. The standards of achievement have not been lowered, or altered into conformity to the "practical" tendencies of the age. Inquiry, research, discovery, re-

tain their central position in the scheme of university life. "Applied science" is not contemned, but application is made to wait on principle, the fruitfulness of the "lawful marriage" being evidenced by the progress of later Germany in technical and industrial pursuits. The old leaders, it is true, are no longer to be heard. At Berlin in "our" time Eduard Zeller was still lecturing on historical philosophy; it was only the ninetieth semester of his professorial career, and twenty semesters were still to come before his retirement to the activity of a private scholar. Friedrich Paulsen was *extraordinarius*, his promotion retarded, as gossip went, by his liberal opinions and the freedom of his utterance. We heard him in ethics and introduction to philosophy, courses out of which his well-known works were later to be born. Alas, that in these recent years he has been too early taken home! In theology Pfeleiderer represented the last generation of the famous Tübingen school, while Bernhard Weiss delighted us by his mordant criticism of the school's exegetical conclusions. At Göttingen, tho our budding German was hardly equal to the strain, we were taken to hear Albrecht Ritschl, then in the fulness of his power and giving no sign that a few years more would bring the end of his work. Giessen we visited to hear Harnack, that we might balance the disadvantages of a first semester in so small a place against the opportunity of study under a master. And now, with the exception of the last, all are gone; or if one besides remain, the fateful "retired" stands opposite his name in the university lists. A feeling of sadness steals over the old student as he revisits the familiar scenes. The responsibilities, for the time the wonted activities of his own collegiate duty are in abeyance, attached to the home beyond the sea. The masters of his German pupilage, like most of those who guided him at home, have vanished from his ken. Their work remains; and their fame, symbolized, it may be, in academic memorial or even by public monument. But the voice, the counsel, the living inspiration are gone beyond recall. And one's own youth

lies behind him. And who can replace the influences which molded the scholar when he himself was young? He keeps only the great privilege of handing the torch onward, of transmitting to a new generation of youth, and in what measure his own strength may compass, the ideals, the methods, the conclusions which he thus has learned.

In this best and highest loyalty the Germans have succeeded. The former masters are gone. Later scholars have followed in their steps. Under their leadership Teutonic learning has been kept at the level of its achievement, an effective counter-force in opposition to the materializing tendencies of the age. Moreover, German scholars are often great teachers as well. More often, perhaps, than in the past their learning is rounded out by ability to teach and by experience of the world. No doubt the dryasdust remains: is his species anywhere extinct? And there are the quainter souls, whose oddities will be handed down to later generations of students, as we recall the curiosities of the past. But there are also many teachers who have genuinely lived themselves into the movements of their time. Among those we heard on our recent visit to several of the principal universities the writer thinks of Troeltsch lecturing at Heidelberg. The subject was the philosophy of religion "for members of all faculties." The audience numbered about two hundred. The lecturer himself is now a man of forty-seven, in the fulness of his prime. A competent scholar, abreast not only of continental, but of English and American thinking, and these in their latest phases, he speaks like a man of the world—freely, personally, with power. As we listen, he is opening the discussion. Now he quotes the English anthropologists on the origin of religion, now he speaks of pragmatism, anon he contends, against the skeptics, that whatever else religion may be, it continues a living force in our modern world. The conclusions which the lecturer reaches may not in every case compel the listener's assent. But whether you agree or differ, one fact is patent: per-

sonality and scholarship are here welded into an effective teaching force. And this is but one of many pictures which the traveler brings back from Germany today. One remembers Eucken at Jena lecturing on the elder Fichte, with reminders of Fichte's own activity at Jena hovering round and the sesquicentenary of the philosopher's birth immediately ahead; and Windelband discussing later philosophy before so large an audience at Heidelberg that the aula of the university was the only room adequate for its accommodation; and Benno Erdmann at Berlin considering the problems of modern psychology with a large body of attentive listeners, and speaking with mastery and power.

It was an agreeable experience to meet scholars of this type at work in the philosophical field. In fact, the present strength of the faculties of philosophy proper proved in more than one instance impressive beyond expectation. And the influence which such leaders wield appears commensurate with the importance of their subject. Under their inspiration no sign is evident of a decline of the speculative impulse among the Germans. In the universities last spring the available evidence pointed rather to the opposite conclusion. When a master speaks students throng to hear him and his utterances carry weight, as a quarter century ago we listened with eagerness to Zeller, to Paulsen, or to Wundt. In the lectures themselves one notices more often now the mention of discussions familiar to the American mind. Since the work of William James and his co-laborers, American thought has been more seriously studied in Germany and its results considered by German scholars in the formation of their own. At times this welcome to foreign thinking is reluctant. Here and there suspicion lingers of philosophy made in America or England. And the German's attention may arise from other motives than a reasoned appreciation of this metaphysics from across the sea: his study may be determined less by sympathetic interest than by his devotion—omniscient, or should one rather say, omnivorous?—to all matters

which fall within his field. Even sympathetic acquaintance does not necessitate agreement. Our journeyings, as it happened, brought us little into touch with convinced adherents of the pragmatic school. It would be hasty, therefore, to draw a fixt conclusion concerning German metaphysicians as a class. But it was evident that thinkers not definitely committed to the doctrine have felt its influence relatively less in Germany than at home. And the judgment of such scholars was unanimous that the movement has already past its climax. Nevertheless, it was pleasant to note their familiarity with the work of American scholars and to realize that these, as the interest of their German colleagues shows, are playing their part in the thinking of the world.

Breadth of vision, however, does not characterize all university teachers in Germany. And there are other types besides the masters whom we have ventured to mention as examples. One younger scholar we heard lecturing on Plato. His discourse gave proof of abundant learning; it would not be extravagant to say that he knew more about his subject in the ratio of three to two than the average American philosopher who discusses ancient thought. But his American colleague would surpass him by the same proportion in point of teaching power. This *Dozent* was slow, diffuse, pedantic; and so dogmatic that he failed to perceive the inconsistency of his own remarks. It is absurd, he argued, to approach the Platonic philosophy by a study of Plato's life. *Ueberhaupt* it is not the personal history of a thinker that counts, but the inner, rational and eternal significance of the ideas which he strikes out. Next, *meine Herren und Damen*, we begin the detailed consideration of our subject: *erster Abschnitt, das Leben Platons!*

No doubt the instance is extreme. The personal equation and the doctrinal belief of this teacher combined to fix his conclusions in dogmatic form. But the example illustrates a principal misgiving suggested by a new visit to the universities of the Fatherland. Or rather, renewed acquaint-

ance confirms the doubts which had lingered on from student days. The German scholar is a master, but he is exposed to certain perils of his own. Among these are the dangers of professional rivalry, and the tendency which we have now in mind to dogmatic bias. In fact, the problem concerns not German scholars only, but the nation-at-large, and even continental culture beyond the limits of the empire. The continental, in particular the German, judges from principles, as the phrase goes. *Aus Principien* he formulates his inferences; and more, to a far greater degree than we he regulates his life in conformity with his abstract views. His philosophy, his religious beliefs, his political leanings affect or even determine his professional associations, his business connections, his social relations. His clients, his club, his friends are Catholic or protestant, conservative or radical, one had almost said allopathic or homeopathic as the case may be. For confessional distinctions and party principles are not merely elements in his intellectual character; they are major premises from which particular actions as well as special conclusions inevitably follow. By contrast the Anglo-Saxon seems an inconsequent individual. He is given to compromise as he was in the earlier modern centuries, the continental judges, and so his culture becomes incoherent, if not ignoble, at the point where thought affects practise.

The cause or the several causes of this tendency it might be difficult to explain. In part, one is tempted to count it the outcome of a longer course of evolution in the organization of society. The social organism here is older and more completely developed: hence its lines are more firmly fixt, its particular members more thoroly molded into expressions of the principle of its life. Our civilization seems incoherent to the European, to a degree it actually is so, because it is younger than his own, less compactly knitted together in its several parts, while these are less fully connected into an ordered whole. But the explanation would at best be partial, especially as it leaves

out of account the cultural differences among the various older societies. Modern Britain antedates later Germany in certain phases of its culture; but the German finds somewhat of the same fault with his English cousins that he charges on us barbarians from beyond the ocean. At this point one must think—tho his reflection will not satisfy him—of inbred differences of racial endowment. As in his mechanical achievements the German displays a remarkable combination of abstract intelligence and technical skill, so in his politics, his church, his social enterprise: his native speculative impulse carries reflective influences over into the life of practise. There must also be added the effect of his intellectual heritage. The habit of science has become strong with the German because in the nineteenth century he has made himself the leader in scholarship. He thinks from principles, and as few other nations he gives principles effect in daily life, since many of the principles of later modern thinking owe their origin to his initiative, and, secondly, since it is thru the application of them that he has succeeded in his national affairs. His army, his manufacture, his commerce impress the world: they have been raised to their present level by a union of persistent thinking and unremitting toil.

In whatever way the tendency be explained, it includes manifest dangers for scholarship. These the Germans have not always escaped. The German scholar shames you by his universal acquaintance with his field. He advances knowledge by his continued devotion to research. His insistence on his own positions may itself enhance the steadiness of his constructive work. But when once he has found his "standpoint," his conclusions may bear the impress of his theories, his results may call for critical examination rather than unconsidered acceptance. And it is important for foreign scholars to note these facts also. In recent years the universities of the United States have at once been losing and gaining touch with the universities of the Fatherland. The stream of younger scholars journeying to Germany for their advanced

instruction seems unhappily to have diminished.² German modes of thought, on the contrary, and German methods of university organization have maintained their hold upon us; in particular the system of exchange-professorships provides for a reciprocal flow of influence from beyond and across the sea. In these various connections our debt to Germany and our manner of appropriating her gifts deserve our thought. We shall do well if we continue to admire her scholarship and to avail ourselves of the benefits which it does not cease to offer us. Continued personal acquaintance with her scholars and affection for them, interest alike in their methods and their conclusions will advance our culture in the future as in the past. As we progress, however, in our intellectual life, we shall not proceed by slavish imitation. Loyalty to our German preceptors does not exclude devotion to the best elements of our own inheritance. Rather we shall manifest the deepest loyalty by uniting the lessons of their teaching with the promptings of our national genius. For in nations as in individuals the life of the spirit is not an isolated phenomenon. It sums up, as it conditions, the entire life.

A. C. ARMSTRONG

WESLEYAN UNIVERSITY

² Cf. the writer's discussion in *Science* for October 4, 1912, pp. 440-443.

II

THE UNITY OF KNOWLEDGE AND THE CURRICULUM

Before the bar of the public let me forthwith plead guilty and confess that I am one of that commonest type of modern criminals, or paranoiacs, a college reformer. If epidemics of anti-social activity be due largely to suggestion, some gunman of the intellectual world, perhaps some policeman in the Republic of Letters, has given us an unusually contagious example of assault and battery on Alma Mater. If such phenomena are diseases, the *cacoëthes mutandi* has infected us all. I, too, have contracted the suggestion, or bacillus, and have a theory to propound.

My thesis is that much of the unreality, unpracticality and lack of inspiration charged not altogether unjustly against our academic instruction, is due to a want of co-ordination in the studies, to the disconnected way in which fragmentary information is imparted in the divers arts and sciences, all of which properly are, and should be shown to be, parts of one great whole. The curriculum resembles a picture puzzle rather than a work of art. The student is offered a number of small blocks, on one of which he sees a face, on another some stars, on a third a tree (with a Greek, or a square root) and is told, or oftener is left to find out for himself, that when all of the many parts are properly combined, they will reproduce a famous painting. Now the arrangement of picture puzzles may be considered, according to taste, either as harmless diversion or as salutary discipline, but is it, I submit, the correct way to study art? Even supposing our student puts the whole together in the end, which is far from being the universal rule, is it not more than doubtful whether his

appreciation of, say, the Sistine Madonna, would be increased by having the masterpiece treated in this way?

Let us at least show him the whole first. Let us lead him into the universe and turn on all the lights at once, rather than bringing him into it in the dark and then throwing a flash-light now into this corner, now into that. If he be dazzled, it is with wholesome emotion, inspiring wonder rather than blinding bewilderment. At the very outset of the college course, set before him, in a panorama infinitely reduced in scale but true to proportion, the whole scheme of things entire as we know them. Tell him first of the infinitude of space, of the mathematical, physical and chemical properties of matter as far as needful to give him some conception of its nature; then let the star clusters swim into his ken, and in his mind's eye collide to generate, amid unthinkable heat, light and energy, the spiral, stellar cosmos that we see. Then the motions, the composition and the forming of the earth, and its gradual shrinking and cooling, producing oceans and continents, should be explained. Now begins the epic of life, with cells of protoplasm urged on from within by the indomitable *élan vital*, driven on from without by remorseless competition to evolve ever higher and more complex forms, vegetable and animal. Biology would show these forms developing digestive and reproductive organs, muscles, skeleton, nerves and brain, until finally man emerges, a proper study for psychology and anthropology. Let history commence with the first glimmerings of language and the earliest use of tools and of fire, and be continued without a break in that sublime drama in which cultures, empires, nations, religions and civilizations pass as in the gorgeous pomp of a Roman triumph. Finally art, economics, sociology, literature, would reveal to the scholar the deeper meanings of the historic evolution; and last of all philosophy—defined by James as a determined effort to think clearly—might again, in the light of the data now acquired, reconstruct the whole in that synthesis without which most of the meaning of the separate disciplines is lost.

Such a program will, perhaps, make the reader lose his breath, and the greater scholar he is the more likely this will be. Surely it would be easier to reduce *Paradise lost* to a limerick than to epitomize all knowledge in thirty lectures. But, after all, the argument of an epic could be given in five lines, and some sort of general impression, not of the whole content but of the nature and relation of the various sciences, could be made in a short course. All I contend is that *any* such conception, any notion at all of the unity of knowledge would be preferable to the usual complete absence of this idea. It is an axiom of pedagogy, tho one often forgotten in practise, that science implies classification; that to teach or learn a thing we must relate it to the body of already assimilated matter; that if we give a frame, a logical skeleton, the individual facts will stick to it of themselves, whereas if we offer only the individual facts they will form a flabby, incoherent mass and melt away before the warm impact of more immediately pressing interests.

All, naturally, could not be done in one introductory course. The whole curriculum should be arranged on the logical scheme here outlined. The controversy between the old classics and the new sciences will never be decided right until it is decided historically, that is, in the perspective of the whole. Our new light shows that Greece is more glorious and Rome grander than ever they seemed before, but necessarily they occupy a smaller relative place in the world of the twentieth century, bounded in space and time by limits approaching infinity, than they did in the sixteenth century—when our curriculum took shape—when the world was thought to be but a few thousand miles broad and a few thousand years old. Placing our studies in the new scheme would also go far to solve the vexed question of electives; at least the student would no longer plunge blindly as in a lottery, either putting all his capital into a single venture or scattering it broadcast as chance directs. Much, too, might be done by individual teachers, each endeavoring to relate his subject with all others rather

than to isolate it. If some of us are so engrossed in our own department that we see no others, and if many of us are afflicted by a nervous dread of treading on our colleagues' toes, it is our own fault that our disciples do not see the vital bearing and purport of our teaching. Let us change all this, seeking rather than avoiding avenues leading to other fields of knowledge. Mathematics, for example, is at once made practical and important by relating it to astronomy, physics and chemistry, by showing its connection with logic, and by occasionally raising such philosophic questions as whether it is an analytic or a synthetic science, the answer to which involves the whole antithesis of empiricism and transcendentalism. Language, also, is bound by a thousand threads to psychology and history, and the subject matter of every literature is some phase or other of science or of art. History above all should be the clearing house of all the disciplines, permeating and correlating, lending and borrowing in a commerce equally gainful to all parties. Many a tree of knowledge, at present barren, would blossom with new life and vigor by means of cross-fertilization with its fellows.

It is also to be hoped that the adoption of the plan here outlined would endow undergraduate instruction with more freedom than is at present usual. The larger the hall the fresher the air; and if, so to speak, our classroom were "all outdoors" there could be no stifling atmosphere already breathed by ten generations. If he but once glimpsed the whole, the student could not mistake for it a mere part; if nothing could be kept from him, nothing would be withheld by the teacher. The pupil would thus escape that deadening narcotic, the suspicion, occasionally justified by our treatment of him, that there is something behind the scenes, something too dangerous or too esoteric ever to be alluded to by the teacher. Next to the lack of correlation in the courses, it is this that makes many young people look for light elsewhere than to the classroom, and also makes them harbor a deep resentment at what they rightly consider a tampering with their intellectual

integrity. Rather than this result, it would be better to give even some emphasis to unsound authors or false theories; to ventilate old heresies and novel hypotheses as freely and as fully as long accepted creeds and classic systems. If we but give him the right material and perfect freedom, the student will and must make his own vital synthesis, and achieve that ideal of culture, the real assimilation in his own experience and personality of all that is taken into his mind. Showing him life steadily and whole, avoiding all bias, does not imply a negative method, leading, after more or less gyration, nowhere. If the curriculum be but a parallelogram of forces so balanced and conflicting that their resultant is zero, let us take some easier method of arriving at that consummation. The life of animal appetite and volition is preferable to the suicide of complete skepticism.

This consideration leads naturally to the supreme argument in favor of the course here urged, which is that it would best serve the cause of progress, understanding by that word, first, increasing knowledge and mastery of the forces of nature (a form of adaptation to environment), and secondly, the material betterment of the race. Is there any surer way, is there any rational way at all, of giving a young man the momentum necessary to make him an enthusiastic worker in the cause on which the whole future of mankind depends, than to draw him along the line of march, hitching his wagon, as it were, to the power which has been steadily moving upward from the beginning? Just as a piece of iron surrounded by an electric current becomes a magnet and then spontaneously assumes the position of the earth's magnetic poles, so the mind, exposed to the drama of the world, worked upon by the currents of evolution and advancement, lasting from the first known aeon to the present, naturally falls into the position and direction of the whole. Let cynics cavil as they please; demolish our definition of progress, prove to their own satisfaction the worthlessness of life and the probable destruction of the race, doubt the evidence of

our senses and of our syllogisms, call in question the reality of truth itself; we only answer that we have the will to live, the appetite for experience, that we want life more abundantly, that we must and will struggle for more life and more light passionately and forever, that we will master nature and conquer stupidity and suffering simply because we will it. We who have seen the most glorious vision and the most stupendous drama ever revealed to the eyes of any generation, have so caught the spirit of that eternal battle that nothing seems to us so well worth while as to do our part in it. With this spirit, not at all by emotional artifice, but simply by showing the facts as they appear to us, we must inoculate our students. We must train them, as Cromwell's soldiers were trained, to march like machines but to fight like maniacs. Let us make them as efficient and as well equipped to do their work as the engines in our locomotives, but let us not forget to kindle that inner fire without which they remain inert and useless. Both ends can and ought to be accomplished simultaneously; the one by the daily drill of the classroom, the other by such co-ordination of liberal studies as shall give our young men that vision without which the people perish—the vision of the evolving universe.

PRESERVED SMITH

AMHERST, MASS.

III

EDUCATION AT THE MEETING OF THE BRITISH ASSOCIATION

To pay a visit to the Old Home is always pleasant, but to go back as a guest of the British Association for the Advancement of Science is a rare pleasure indeed. This good fortune happened to us last summer and enabled us to attend the meetings of Section L, and to hear our colleagues across the water discuss the subject of their life work and ours—educational science.

The British Association is putting into effect the recent advice of a leading British statesman to his countrymen, to "think imperially." It is not made up of insular-minded people but of men and women whose concern is the welfare of the human race. Its cause is the advancement of science and science is not local or racial, but world-wide in its interest and in the number of them that serve it. Remembering this the British Association regularly invites to its meetings representatives of science from the different countries of the world. One will find a goodly delegation of Germans and of Frenchmen there. He will also find scientific men from Denmark and Sweden, from Italy and Austria, from Japan and America, and particularly strong delegations from the colonies of the Empire.

The British Association is not only an international clearing house of investigation and discovery, it is a powerful agency for keeping the colonies in touch with the mother country as it distributes its patronage thruout the Empire. Distance is not a bar to its life-giving labors. It is peripatetic. Within recent years its annual meetings have been held in Canada and in South Africa, and its next meeting it plans to hold in Birmingham and the next one in Australia. Thus it rides a circuit of the cities of the Empire. Forty-five years ago it held its annual meeting at Dundee,

and on September 4, 1912, its membership again gathered at that city.

Dundee is the third city in Scotland in point of population and the second in commercial importance. The soil of its part of Scotland is thickly carpeted with history whose velvety tread is right pleasing to the visitor from other lands. Across the way in St. Andrews is the horrible Bottle Dungeon to which prelatical partisanship consigned the enemies of the Faith. Just beside it are the fragments of the dismembered skeleton of one of the finest cathedrals of Europe which was razed to the ground by the fury of a Protestant mob. These Scotchmen take their religion seriously. In old days they took their border wars seriously too, as the battle fields nearby show. Right here too is Glamis Castle and Dunsinane, words still of ominous tragedy to every Anglo Saxon heart.

Of the present city of Dundee with its 160,000 people and its tributary population of 30,000 in its suburbs, no better evidence could have been given as to the kind and quality of the men and women who dwell in it, than is shown by the sort of handbook which they prepared for distribution to their guests. It is not a promoter's prospectus. It is an historical and scientific survey of the life of their city and it bears abundant witness to the fact that it is the intention and the effort of the citizens of Dundee to make their home what Aristotle declared that a city should be, "a place where men live a common life for a noble end." There are many claims which the seaport on the Tay makes for attention. But the chief claim of all, as every member of the British Association testifies, is the rare and gracious hospitality of her people. To those who were privileged to be there the city will ever be "Dundee the hospitable."

As this is to be an article on education, and as Scottish education is particularly well worth studying, it should make some reference to the educational opportunities which Dundee provides for its young people. Education has always been one of the forms of devotion in Scotland, and no

small part of the influence which planted education on American soil came from the schools of that Protestant land. But Scotch devotion to education goes back a long way beyond the time of John Knox. In 1494, while Columbus was still busy with his discoveries, the Scotch Parliament, in the reign of James IV, past an act which read "It is statute and ordained thru all the realm, that all barons and freeholders, that are of substance put their eldest sons and heirs to the schools from the time they are six or nine years of age to remain at the grammar schools till they be competently founded and have perfect Latin; and thereafter to remain three years at the schools of art and jurisprudence, so that they may have knowledge and understanding of the laws; thru the which justice may remain universally thru all the realm." The oldest of the universities of Scotland, that of St. Andrews, just across the Tay from Dundee, grew out of the monastic and cathedral schools of the ecclesiastical capital of the nation at an early day. Its charter as a *studium generale* goes back to the year 1411. University College, located in Dundee, is an integral part of this venerable and powerful university. In 1910 the college numbered 218 students and at St. Andrews the number was 353. In 1905 Scotland instituted a system of training colleges for the proper preparation of teachers for the public schools. In close proximity to University College, the Provincial Training College is being erected. It will provide for 400 students and beside it a practise or demonstration school to accommodate 400 pupils and to provide a school career from the infant's school stage to the end of the secondary school period, is going up. This training college is distinctly a professional school. Its relations with the University are very close, as its students may take university work and university students and graduates come to it for training in the science and the art of teaching.

The high school of Dundee is the direct successor of the burgh grammar school in whose early monastic predecessor the patriot William Wallace was educated about

the year 1290. It is a thoroly equipped center of instruction and has an athletic ground five acres in extent where boys, and on certain days of the week girls too, play under the direction of supervisors from the school. There are forty teachers in its staff. Twenty-four are men and sixteen are women. In each of its departments of English, classics, modern languages, mathematics, science and music, four specialists are employed. In the department of drawing there are three.

Most interesting of all, however, is the system of elementary instruction, which Dundee has provided. Here we find systematic instruction in domestic science to train girls in the care of the well-ordered home, manual instruction organized on a continuous basis thru all the stages of the primary school, a system of schools of a remedial and alleviative character, social and recreative work, etc., etc., showing that the city is making indeed "a vigorous and philanthropic struggle against ignorance, squalor, and unhealthy social conditions."

According to the Education Code of Scotland, provision must be made in every department of the primary school for instruction in reading, writing and arithmetic. The other subjects which must be included in the scheme of work of all divisions are physical exercises, needle work for girls, singing and drawing. For the junior and senior divisions, nature study, English, history and geography are required. Hand work of some sort is found in all divisions from the lowest to the highest. Pupils are expected to finish this course at or about the age of twelve and to show their competence to go on to the supplementary and higher grade schools by passing "the qualifying examination," which is the test prescribed by the Scotch Education Department. Having past this test the pupil must elect whether he shall go on to a supplementary course or enter a higher grade school.

The supplementary courses are intended for pupils who do not desire or are unfitted for a secondary course. The Scotch Education Department has put it that "such

pupils will derive more benefit by employing the final years of their school life in better consolidating the knowledge which they have already acquired and in giving it a practical turn toward those affairs of life on which they are about to enter than in adding to it a smattering of new subjects which they have no intention to pursue." Such supplementary courses for pupils over twelve years of age include English grammar and composition, history and geography; arithmetic; duties of citizenship; singing, drawing and nature study; laws of health and physical exercises; elementary mathematics, algebra, geometry and wood work for boys; needle work, cookery, laundry (including housewifery) for girls.

Dundee has recently led in the innovation of centralizing the supplementary courses in one part of the city in one school entirely devoted to that purpose. The great merit of this pioneer undertaking in the Stobswell school lies in its success in cultivating the interest and widening the mental outlook of its pupils while furnishing them with practical instruction to fit them for the duties of life. This is a model school for pupils from twelve to sixteen years of age which other cities have already begun to copy. Provision is made in two other schools with five-year courses of secondary grade for those pupils who completing the work of the primary schools at twelve years of age elect an academic training. At the end of three years of the course they take their intermediate certificates and after two or three years more their leaving-certificates which admit them to the universities. These two secondary schools are board schools. The high school referred to above is under the control of its own board of trustees and is an endowed school. The School Board has no part in directing its work.

It will thus be seen that the educational setting, for the discussions of the section of the British Association which deals with education, was complete. The attendance at the meetings of this section was not large but it included many of the leaders in education in Great Britain. First

of all and claiming special attention came the address of the president of the section for the year, Professor John Adams, of the University of London. His subject was *An Objective Standard in Education*. To put the question which he proposed for consideration he quoted from a former president of the section: "If we take science to mean, as commonly understood, organized knowledge, and if we are to test the claim of any body of facts and principles to be regarded as science by the ability to predict, which the knowledge of these facts and principles confers, can we say that there exists an organized and orderly arrangement of educational truth, or that we can logically, by any causative sequence, connect training and character either in the individual or in the nation?..... It is very doubtful whether we can say that educational science is yet sufficiently advanced to satisfy these tests." Is our knowledge of education organized? Certainly not well organized. We are told that there is hardly an important statement made by a writer on education that can not be met by a direct contradiction in the works of some other educational writer. Yet it is increasingly evident that educational theory is consolidating. If we compare any two schools we shall find that the points of agreement far outnumber the points of difference. In some of the professions it is customary to speak familiarly of "the books" meaning the standard works to which appeal is constantly made. If among teachers we have not reached this stage, we are obviously far on the way toward it. The books are there, but the profession needs some time yet before, in its own deliberate way, it recognizes their importance. By and by it will realize the fact that it has at its disposal material that will enable it to prophesy and thus fulfil the second condition imposed upon all who lay claim to scientific knowledge. It is true that in the past there was little diffidence about prophesying; it was the fulfilment that gave trouble.

Education is not yet a fully developed science but it has at last entered upon the stage of scientific method and is

seeking to free itself from mere empiricism. In this struggle there are two possible lines of action. The first is natural and pleasant. It consists in superimposing principles upon the facts of the case. The educational theorist invents or assumes certain broad general principles, then proceeds to fit in all the observed facts and often shows great skill in the process. The other method by which a study may strive to escape from mere empiricism is by dealing with observed results so as to reach the underlying principles. Obviously this at once introduces the experimental method, since no satisfactory progress can be made by mere passive observation.

This is the stage we have now reached in educational theory. We are passing from an appeal to experience to an appeal to experiment. Experimenting itself is a training in prophesying results. But in this training there is need for some recognized standard, without it there can be no general agreement among investigators. Accordingly the first step is to establish such a standard. It must be an objective standard; individual opinion as to cause and effect will not do. According to some the battle of Waterloo was won on the playing fields of Eton; according to others the battle of Colenso was lost there. The personal equation in astronomy is in fact nothing but the elimination by quantitative methods of the disturbing subjective elements.

If education is to rank as a science it can not do so by virtue of its use of psychology, which itself has an insecure foothold among the sciences. Education is more than applied psychology. Nothing better illustrates the groping of education after a scientific basis than the present demand for some means of determining which children are "defective" and which merely dull. The teachers lack psychological knowledge, the doctors lack a knowledge of education. Neither profession possesses the requisite equipment. The important point in this competition of the two professions is the recognition of the need for an objective standard. Of late the quantitative method of

dealing with educational problems has been greatly developed. Karl Pearson's product moment formula has enabled us to make an accurate arithmetical statement of the amount of correlation that exists between series of quantitative data. By the application of this formula, and the simpler formulas of Professor Spearman, it is now possible to correlate a great many facts that were formerly treated as having only a problematic connection with each other. If these formulas produce really reliable results we have at our command a means of answering definitely and definitively a great number of questions that have hitherto been regarded as more or less legitimate matter for the professional controversialist. The next question of "formal training" may be set at rest once and for all by a sufficiently extended series of correlations of the results of pupils' progress in certain subjects. The peculiarity of this method of dealing with correlations, is that once we have handed over our facts to the formulas, the process passes out of our hands altogether, we have only to work out our equations and the results make their appearance. Here we certainly seem to have reached an objective standard.

Some object to such an elimination of humanity from all human problems. It must be pointed out to them that all human problems must begin with the individual and end with the individual. All the intermediate process may be carried on in the pure objective of quantity, without dehumanising the application of its results. Apart from dehumanising there are two real dangers. First that the investigator may be satisfied with too few cases. Second that the subjective element may cause error in the preparation of data. It must never be forgotten that the Pearson and other formulas are merely means of dealing with material already acquired. It is only to this extent that they supply an objective standard. Many of the recognized sciences are in no better case.

The hope of education as a science lies in the proper manipulation of the method of experiment. Those who

have pursued it have always asked questions but they have not always waited for an answer. In the newer investigations questions are set forth in great detail and their answers are sought thru carefully worked out experiments.

In a recent number of *Child study*, Mr. W. H. Winch gives an example of this method and its results. His question is whether one gets better results in working "problems" in arithmetic by (a) direct teaching for a certain period how to work such problems; or (b) spending the same period in giving the pupils practise in working such problems. The experiments are carefully described. The result which they show is that those who had the teaching scored an average of 11.1 in the final test, while those who had the practise scored only 9.2; the group that was taught improving on its preliminary record to the extent of 34 per cent, while the group confined to practise improved by only 11 per cent. The results are necessarily inconclusive until verified by many more experiments of a similar sort. Yet the body of such experimental knowledge is assuming respectable proportions and bids fair to claim recognition as a science.

Education ranks with a group of studies that deal with humanity in its various aspects. It is quite possible by careful investigation of the subject matter of these sciences to organize a system of general principles based upon averages obtained from a very wide field of investigation. These principles are of general application and may not enable us to prophesy in individual cases. The educator is in precisely the same case as the physician. He must diagnose the individual case and can prophesy only in general terms. The teacher may be unable to foretell how Jones minor will act under certain specified conditions but from a knowledge of third-form boys in general he may make a guess that is likely to hit the mark. The concept of the average boy as it is developed by experience and study in the mind of the master forms a standard by which other boys may be estimated. In so far as it is acquired by personal experience it is subjective. But that knowledge

which is acquired by deliberate study and by experiment is something that has an existence independent of the individual. Individual psychology has been superceded by collective psychology which is the study of the individual in his relations to other individuals. The material which it supplies is waiting to be worked up from the educational side.

Unreasonable demands are frequently made upon the science of education just as they are upon other sciences also. This is due to confounding the practise of the science with the science itself. The educator who prides himself on being specially practical is frequently very unreasonable in his demands upon educational theory. He is apt to complain that it does not supply him with sufficiently detailed instructions. What he wants is a series of receipts which will produce specified results. Such men take a humiliating view of their profession. So far from seeking this spoon-feeding they should rejoice that their work demands the exercise of intelligent initiative. Herein consists the dignity of the educator's office. He must be master of the organized knowledge that education has acquired and must have the power of making the appropriate application of that knowledge to every case as it arises.

One of the most important contributions of this meeting was the report of the committee of the section appointed to inquire into the influence of school books upon eyesight. The conclusions of this report were as follows:

(1) The existence of a very serious amount of visual defect among children of school age is established as a result of official inspection. Some portion of this defect is preventable by greater care in the selection of books.

(2) It is desirable that a standard of book-production should be established and that the publication of books below standard should cease.

(3) It appears possible that the adoption by local education authorities of a common standard would render un-

profitable the publication of books which failed to reach that standard.

(4) It is hoped that this report may assist the responsible authorities in the work of determining the standard of book-production requisite for the protection of the eyesight of children so far as it is influenced by the books which the children are to read in school.

The Committee submitted an elaborately prepared series of specimens of type showing the smallest sizes which it regards as permissible for use by children of the several age periods. It thus standardized the type to be used in the production of school books. This part of its report is so valuable that it should be reproduced in this country as soon as possible.

Another standing committee submitted an exhaustive report on the mental and physical factors involved in education. Its work fell under two heads: (1) On the present methods of examining children who are alleged by teachers to be mentally deficient. (2) The consideration of the psychological factors involved in learning to read and to write.

(1) This report recommended that the initial responsibility for examining the children rest with the teacher and the final responsibility with the medical officer. These examinations may reveal the need for the application of more systematic tests. At present the best series seems to be that of Binet, their most striking application that of Goddard. But the tests appear to be still far from finality, and regard must be had for the changes which investigators are making in them. These involve their reliability, the absolute need of diversity since the performances of any person are unequal, the relative value of the different tests, the significance of results, as that failure in any one performance does not mean incapacity in all of the same form, and lastly that the successful use of these tests depends very largely upon the observer's training in psychology, his experience in testing, and his sympathetic understanding of children. To get all the possible use out of these

tests requires an elaborate procedure. In the more obvious cases the present system scarcely admits of radical change. For the more doubtful cases it is insufficient. To send a child to a school for defectives has very serious consequences. Nothing can be satisfactory short of systematic examination at properly equipped central institutions which are needed also for purposes of research. Experts are greatly needed for this work and steps should be taken to encourage the study of psychology among medical men.

(2) Both perception and apperception are involved in reading. The associated elements in question are sound and meaning. Complete reading requires both but the latter is the more essential, for the object of reading is the gathering of the meaning represented by the printed words. The "barking at print" of the look-and-say method and of the phonic method is not reading. Yet all writers admit that look-and-say is the chief goal for the beginner and that some analysis and synthesis is necessary to make possible the deciphering of difficult or new words. Dispute arises as to whether this should come at the beginning or later in the process. The two most prominent authorities, Meumann and Huey, have come to diametrically opposite conclusions—Meumann deciding for phonic methods in the early stages, Huey for look-and-say. It should be noted that Meumann is dealing with German, a language largely phonetic in its spelling and Huey with one which is very irregular—more irregular than most people suppose.

As with reading, the synthetic method is the more valuable in teaching writing, tho it should be supplemented by an exact knowledge of the phonetic analysis of speech as inner speech invariably precedes writing. There should be as Meumann says "the closest possible connection between reading and writing instruction."

Vocational training came in for rather careful treatment at this meeting, and it was generally conceded that the discussion of this subject was the most thoro one which had yet been held in Great Britain upon it. The Secretary

of the Edinburg School Board opened it with an account of what Edinburg is doing. The vocational system there provides (a) training for occupation (b) training in the English language (c) training in citizenship (d) physical training. There is this drawback, the system is voluntary and balanced courses are not taken by the majority of the pupils. Practical workshops are provided for engineers, brass finishers, tinsmiths, moulders, pattern-makers, cabinet-makers, joiners, plumbers, upholsterers, plasterers, tailors and those engaged in domestic work. A complete equipment of such workshops will, in due course, be provided by the city. Advisory committees deal with the equipment of the workshops and the selection of the practical teachers. Out of about 17,000 persons between 14 and 18 years of age 12,000 undergo some form of vocational training or higher education.

There is a juvenile labor exchange which is very useful. About 4,500 children leave the schools of Edinburg each year and of this number about 2,800 obtain employment. The system acts on the total number and advice as to vocation and appropriate education is given by expert officers and by the issue of special pamphlets on the various occupations of Edinburg. The shortcomings of the system Mr. Peck, who described it, particularized as follows:

(1) Some system of compulsion should be adopted as it is doubtful whether the remaining 5,000 will be touched by voluntary methods. With this must go a reasonable half-time system of work at occupations.

(2) The compulsion should not merely enforce attendance. It should, if possible, secure the four elements of vocational education outlined above. Medical inspection should have a place in it. As an alternative to conscription, the physical training might include a certain amount of military training. The need for directing attention to the question of training in citizenship (methods and textbooks) requires close examination. The difficulties are similar to those of moral instruction in the day schools.

(3) The need for adopting the two-session day for

teachers who at present work full time in the day school and in the evening as well, and similarly the need for dealing with the non-professional teachers who are working at their trade all day. At the same time, all trade teachers must remain in contact with their trades or instruction tends to be theoretical and stereotyped.

(4) Development of the system of supervision of the young workers. The methods of the Care Committee in the elementary school should be extended with appropriate variations to the continuation classes, so that advice as to occupation, education and general activity of the young people should always be available. This advice is best given by local committees in close personal contact with small districts. These committees should focus the various specialized activities, such as boy's clubs, guilds, church organizations, athletic organizations and the like. The committees which give the supervision should always be dependent on the statutory education authority, so as to have the backing of its prestige, legal powers, permanence and funds.

What is being done in vocational education in the United States, particularly in Massachusetts, came in for discussion here. It was interesting to note that in the midst of an enthusiastic discussion of the great results which have already been accomplished one or two voices were raised in protest against regarding vocational training as education at all. They were evidently voices from the past and the section gave every evidence of thoroughgoing support of this newer form of instruction.

No discussion of education can proceed far in this country without bringing up the vexed question of the relation of secondary to higher institutions of learning. It made us feel very much at home to hear this very familiar matter discussed there also, tho it must be noted that Scotland has gone a long way farther in solving the difficulty than the United States has. Secondary education normally begins in Scotland at the age of 11 or 12 and extends over a period of five or six years. There is an intermediate

course of three years followed by a leaving-certificate course of two or three years. Seven subjects make up the work of the intermediate course; English, history, geography, mathematics (including arithmetic), at least one language other than English, science and drawing. The post-intermediate course includes at least four subjects, three of which must be English (including history), one language other than English and mathematics or science. The intermediate certificate testifies to the completion of the first course which is intended to furnish a general education suitable to those who leave school at the age of 15 or 16. It is also a passport to certain technical institutes and continuation schools. The leaving-certificate testifies to the completion of the advanced course. These certificates are awarded upon a written examination, a class oral examination and the teachers' opinion. The papers are set on two standards and excellence in one subject may compensate for the student's deficiency in another. Leaving-certificate courses of various kinds are offered. They may be linguistic, mathematical, scientific, artistic, or musical. There is no difficulty in selecting a group of studies which meet the entrance requirements of the universities but secondary education is not governed and determined by this object.

In many secondary schools in Great Britain there is an overlapping between secondary education and that of the universities. A committee was appointed some time ago to report upon this matter. Its recommendations were as follows:

(1) That students should not be prohibited from taking the matriculation examination or its equivalent as soon as they are sixteen but they should not ordinarily be allowed to enter a university for a degree course below the age of seventeen.

(2) Universities should not provide instruction for the purpose of preparing candidates for matriculation.

(3) Students for degree courses should not be admitted

to universities or their constituent colleges until after they have past the matriculation examination.

(4) A university examination subsequent to matriculation should not be allowed to become a school examination.

(5) There should be two school-leaving examinations conducted conjointly by the universities or by a representative examining board (a) suitable for pupils of about sixteen years of age, (b) suitable for pupils between eighteen and nineteen years of age. The earlier examination (a) representing a good general education, and of the same standard as the present London matriculation or similar examination, should be accepted for matriculation and for admission to professional courses as those examinations are at present. The later examination (b) of the same general standard as the Intermediate B.A. or B.Sc. examination of the University of London, but not necessarily of the same character or substance, should not be designed primarily for those who intend to proceed to a university and should admit of some degree of specialization under certain conditions; it might be accepted by universities as excusing students from any further examination between their entrance into the university and their degree examination. Only those pupils who have past the more elementary examination (a) should be admitted to the higher examination. A Consultative Committee of the National Board of Education has prepared an elaborate report (Cd 6004, price 2s. 6d.) upon the origin, growth, development and present position of external examinations. It proposes to remedy existing defects by a system of examinations held under a widely representative Examinations Council with executive powers. Three grades of certificates are proposed which are to be awarded not only on written work, but also on inspection, on consideration of the whole of the work done by the pupil and on marks given to that work by the teachers. The recommendations made by the committee of the section and independently by this committee as to leaving-certificates are practically identical.

Many other subjects were discust by the section, but these were the chief subjects of its deliberation. We have presented these discussions in digest form without quotation marks tho they are taken nearly literally from the abstract of proceedings. It is interesting to know how closely educational development in Great Britain is running parallel with the growth of education in our own country at present. The names of American educational authorities and the books which they write seem to be as well known and as much used there as they are at home. In some respects they are undoubtedly in advance of us and just as certainly in some they are behind. I was struck by the fact that practically every one who spoke disavowed a belief in the time-worn doctrine of formal discipline. In this respect they are ahead, and the energy with which they are giving themselves to the new and promising developments of education may well serve us as an incentive to friendly rivalry with them.

E. C. MOORE

YALE UNIVERSITY

IV

MODERN LANGUAGE STUDY IN AMERICAN PUBLIC SCHOOLS. WHAT NEXT¹

The Reform Movement in modern language teaching, which may be regarded as first acquiring prominence in 1882 with Viëtor's famous pamphlet, *Der Sprachunterricht muss umkehren*, had made such progress in Germany during the following decade that in 1892, at the Neuphilologen-Sammlung in Berlin, Professor Wätzoldt exclaimed, "Die Hauptsache von dem was wir lange gehofft haben, ist jetzt erreicht! im Unterrichte ein Ausgehen vom Laut, eine Sicherung der Aussprache zunächst als erstes Ziel, die Lektüre überall im Mittelpunkt als das Fruchtbare, die Grammatik die Dienerin der Lektüre, ein Zurücktreten der schriftlichen Uebungen, die Forderung dass keine Stunde ohne Sprechübung sich vollziehe, eine vielseitige Bewegung des Lektüre-Stoffs durch den Lehrer, und zwar in französischer bezw. englischer Sprache."

During that decade not a word seems to have been published on this side of the Atlantic concerning the new movement, and Sweet and Widgery are the only English authors whose names appear in Breymann's *Neusprachliche Reform-Literatur von 1876-1893*. In November, 1893, two articles appeared, one by Viëtor, in the *EDUCATIONAL REVIEW*, entitled A New Method of Modern Language Teaching, and the other by Rambeau, in *Modern language notes on Phonetics and the Reform Method*. In 1898 Mary Brebner's *The method of teaching modern languages in Germany* was brought out by The Macmillan Company, in London and New York. Still, it is probable that, previous to the Report of the Committee of Twelve of the Modern Lan-

¹ Paper read at the meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at Philadelphia, Pa., November 30, 1912.

guage Association of America, not one per cent of the teachers of French and German in American public schools had ever heard of the movement. This report was published by the National Educational Association in 1899, was printed by the United States Commissioner of Education as a chapter of his annual report, and was published in convenient form and at a nominal price by D. C. Heath Company. The sections on methods were drafted by Professor Charles H. Grandgent, and doubtless no better critical review of language methods has ever been printed in an equal number of pages. Modern language teachers, and superintendents with a yearning to improve the teaching of French and German should read these sections often and attentively before undertaking radical reforms.

Since 1900 the terms "reform," "phonetic," "direct," "natural," "Henness-Sauveur," "Berlitz," "Gouin," "psychological," etc., have hovered over every modern language conference, sometimes with a context that has led us to suspect glibness and superficiality rather than scholarship and accuracy in those using them. Associations like your own, and the New England Modern Language Association, with its annual meeting and the frequent reunions of its local groups, have done faithful and fruitful work.

What has been the result of these activities? What real progress has been made? To what should our immediate efforts be directed? As the head of the French department in a large school, from a wide and intimate acquaintance with teachers, and most of all from the saddening knowledge of how unsatisfactory are the achievements of pupils in my own classes, I am sometimes ready to cry out, "Could anything be worse! Was the teaching of modern languages ever less effective!" And when these melancholy impressions are contrasted with the roseate descriptions of what someone is doing elsewhere with a new and wonderful method that we are all urged to study and imitate, the burden seems almost intolerable. One thing has kept me from being utterly crushed and discouraged; it is the occasional opportunity of testing the products

of some much vaunted "system," and finding out how inferior they commonly are to what we ourselves have thought so bad. I see the illegible, mis-spelled theme of some son of French parents, whose ability to speak and understand has led me to put him into a third-year class; or my ears are afflicted by the voluble utterance of an ill-trained youth whose freedom from grammatical and phonetic prejudices wins the admiration of those who do not know the proper way to express what he is trying to say; or I learn how densely ignorant of first principles are some who surprise me by the number of pages of difficult French they assert they have read in a course of one or two years. So, after nearly thirty years of alternating depression and relief, I have come to believe with Horace, "*Nil admirari prope res sola est*;" to be unperturbed by what Professor Grandgent has called "the pedagogic Grape-Nuts and Sunny Jims;" to realize that prodigies will bob up under any system, and can generally attend to their own development, while for the rank and file of our pupils so little can really be well done in the time at our disposal that the greatest wisdom appears in resolutely refusing to chase after the unattainable, and in limiting our aims to what is possible and most essential. I should define these aims somewhat as follows:

1. The habit of careful, accurate observation and definite, connected thinking.
2. Ability to pronounce correctly a French word or expression.
3. Ability to get the exact thought of a French writer.
4. Ability to understand simple French distinctly spoken.
5. Improvement in English.
6. A knowledge of French sounds and how to make them, a vocabulary of common French expressions closely associated with the corresponding thought, and a feeling for French word-order, all of which together constitute the necessary and sufficient foundation for speaking and writing French when the occasion arises.

Have our high school teachers generally reached similar

conclusions? It is hard to make any very positive statements from the data at our disposal, but I think that all over the country the discussions of the last ten or twelve years have aroused our teachers to a new understanding of what learning a modern language ought to mean, have wonderfully extended and strengthened the demand for attention to the oral side of the instruction, and have inspired a fervent desire to use the right method, altho the definitions of the right method present an almost infinite variety. The publishers have done a mighty work in supplying texts to fit all these definitions, and their agents have preached pedagogic gospel even more widely than the teachers' associations. In a general way I should estimate that a third of our schools are still teaching French or German as those subjects were usually taught thirty years ago: a dose of grammar administered for a period of from six months to a year without other distraction than the Ollendorffian sentences of themes and exercises, pronunciation to suit individual preferences; next, a combination of grammar continued and French text unread or badly read but done into translation-English, the text showing a rapid transition from classic anecdote thru moral tale or fairy story to literary masterpiece; lastly an oversetting of Corneille, Racine, or Molière.

Another third, perhaps, are varying this by giving the text more prominence, making a better choice of text and grammar than would have been possible thirty years ago, doing better work than formerly in pronunciation, and making enthusiastic but ineffectual efforts at conversation. The remaining third are doing vigorous work with many varieties of "reading," "reform," "natural," or "psychologic" methods.

Taken "by and large," considering time allowed, the training and interests of our pupils, and the language attainments most needed by our graduates, I am inclined to believe that this third are getting as good results as can be shown anywhere by as large a number of teachers teaching any subject by any method. The results attained by a

Walter, a Sauveur, or a Bétis, under favorable conditions, are quite different from the results to be expected from an average American teacher working by the same method with an ordinary high school class. Much as is said about method, I hold that of the three elements: pupil, teacher, method, the last is the least important, and that a scholarly vigorous teacher, with a bright pupil, will do more by any method he is likely to follow, than can be attained by an indifferent teacher with a dull pupil and the best of methods. If achievement in modern languages suffers more reproach and ridicule than achievement in other subjects, it is because no other subject of the curriculum faces such exacting demands. The attainment of our boys is compared directly with the power of a man who for a lifetime has been depending on French or German to express his thought and answer every query. Imagine our Latinist suddenly confronted by Caesar or Virgil with a request to be directed to the railway station, or suppose Xenophon should demand of our prize Greek scholar information concerning American Realien! Are the critics of high school English—learned by many years of both direct method and objective study—much less severe than the critics of high school French? And what does the business man say of our young people's arithmetic? The fact is that every mature specialist demands more of a boy than the ordinary boy ever has possessed or ever will until he has himself become a specialist. And the public school ought not to be a professional school or a trade school. The wise father does not wish his son to specialize before the age of eighteen.

This does not mean that we are satisfied with present conditions; it does mean that much of the abuse heaped upon modern language instruction is unintelligent and undeserved; that very many of our modern language teachers today are the peers of the best of their colleagues and are doing effective intelligent work, altho their methods vary widely. A clear understanding of this fact is the first essential of any real progress. Improvement can never come by radical action on the part of men who know as

little about modern languages and how they should be taught as the majority of our critics, our school boards, and our superintendents. It must and can come only thru careful analysis of the situation, an analysis made by experts with an intimate knowledge of conditions, and a wide, accurate knowledge of what has been done—as distinguished from what has been claimed—elsewhere. Change must be evolutionary and not revolutionary; it must conserve much that is good in our present work; it must let most of the teachers we now have continue to work in the way and with the tools that for them are most effective. Goliath would never have been slain, had Saul compelled David at once to take the king's sword and leave his own sling and stone in the camp; altho in later years, with further development, David himself, no doubt, came to prefer the sword and to wield it effectively. No method that has grown up and succeeded in other lands, under totally different conditions, is likely to be as good here, if suddenly imposed upon us, as the practise that the best of our own teachers have developed under local conditions. Those conditions must change before any great changes in method can fairly expect to succeed. No intelligent discussion of method can fail to consider our possibilities and our greatest needs, and more important than any general discussion of method, is the concrete question how to extend our possibilities and then more effectively meet our own chief needs.

Compared with conditions in Germany, we are tremendously handicapped by time limitations. Even disregarding the one-year course, that is generally condemned as an abomination, and the two-year courses that are chiefly confined to the minor language in fitting schools, the time at our disposal does not exceed five hours a week for four years, and must usually be restricted to four or five hours a week for three years. With these limits, few of our best teachers think it wise to try to accomplish more than has been already specified, and but few undertake to

do anything worthy of the name of conversation, free composition, or literary criticism.

Sweet points out the great difference between power of recognition and power of reproduction, and the relatively long time required to develop the latter. Whether it is wise to give a large share of our time thereto, must depend on the relative value of the acquisition. In an excellent article in the October number of the *EDUCATIONAL REVIEW*, William Raleigh Price gives relative values assigned by the New York State Examination Board as:

Ability to read and understand the language in print.....	47 per cent
Ability to use the language in writing.....	36 per cent
Ability to understand the spoken language.....	9 per cent
Ability to speak.....	8 per cent

For examination purposes, 36 per cent may not be too much to allow for ability to write, but in estimating the usefulness of language power to American high school graduates, I should deduct more than one-half of this and add it to the ability to read, making the percentages about 70, 13, 9, and 8. Plainly, an ideal American method must not waste, in a vain attempt to secure the 30 per cent utilities, time which is necessary and in large measure sufficient to attain the 70 per cent desideratum. Such a method must also consider the pupil's general training, and do something for his education in such correlated subjects as English, history, geography, economics, art, science, and ethics. Oral demands must always be emphasized, and as yet they have been rather too modest than too obtrusive, but they must not be regarded as synonymous with feeble attempts at inane conversation, and they must not be allowed to overshadow more important objects.

Varying types of schools will require varying emphasis on different phases of the work. In a Latin school, a pupil may get excellent instruction, highly effective, because in harmony with other training, from a class conducted in large measure by a grammatical method; in a high school of commerce, or a mechanic arts high school, a very different

method would probably be preferable. A direct method, teaching largely from objects and pictures, would be effective with beginners in the sixth grade; a similar method would be wasteful and tedious with older pupils. The teacher's ability to do certain things well, and his inability to do others successfully, must likewise receive careful attention in deciding what method he shall use. It therefore seems unwise to prescribe one course which all shall follow. Progress will lie less in insisting on any particular method than in making teachers familiar with the advantages claimed for various methods, in having them know as well as possible the language they teach, in determining just what it is possible to do well in a given time with a particular class. Having made this decision, let each teacher strive to attain the desired results by whatever method or combination of methods appears most likely to secure the ends in view. In all cases, however, the plan should be such that nothing learned, no habit formed, should stand in the way of future progress. If pronunciation is attempted, only a good pronunciation should be tolerated; if conversation is tried, it should be based on models that will keep the pupil from inventing and remembering incorrect expressions and constructions; if translation into English is allowed, the English should be acceptable to the English department.

Avoiding in this way the Scylla of despotic interference with the individuality of class and teacher, we may shun the Charybdis of too lax requirements by insisting that certain things should be done in every course fit to be offered at all in a high school; and a considerable majority of our best teachers are probably seeking to accomplish them about as Wätzoldt puts it in the sentence already quoted. Their method may be outlined somewhat as follows:

Start with the sound; an accurate pronunciation must be the first aim, for the pupil can not avoid associating some sound with the printed forms, and if these associations are wrong at first it is almost impossible to correct

them later. This accuracy may be obtained with or without the help of a phonetic text; it may begin with letters in a triangle, with syllables on a blackboard or chart, with short words introduced by objects or by a simple text. Most teachers are agreed that it is wise to let the pupil hear the sound a considerable number of times before he tries to make it himself; that his careful attention should be directed to the position of the speech organs and the physiological relations of different sounds; that he should hear and speak the sound repeatedly before he sees a normal spelling, which, for a long time, will have a tendency to mislead him because of English sounds associated with the letter; that the pupil will make a sound more confidently and certainly if he tries it first in unison with other pupils; that complete word-groups should be given very early; and that from the time words are introduced sound and thought should be closely associated. For many months no text should be assigned for home study until it has been at least read aloud by the teacher and repeated by the class, with continual drill upon the more troublesome sounds and word-groups.

Everywhere the reading should be made the center of the instruction. This is the fruitful source of every kind of profitable exercise; pronunciation, memorizing, dictation, copying, paraphrasing, reproduction, conversation, language exercises of every kind radiate from it; to it we may look for whatever knowledge and culture language study can give us. How far the many-sided treatment of the material is to go, how much of the hour can be given to oral exercises based on the text, whether this shall be translated or read aloud and discuss in the foreign language by class and teacher, what text should be read and what phase of it emphasized, are questions to be answered by each teacher in the light of his own judgment and his knowledge of particular conditions; but the text should never be left until its thought is clear, and this thought should be associated directly and as permanently as possible with the expressions of the text.

The grammar should be the handmaid of the reading. Grammar must be a means and not an end; it must be subordinate and not dominant; it should be brought forward only as its need is felt; its function is to explain the phenomena of the text and to give our own expressions a form that shall make them clear and pleasing to others.

Whether among us the written exercises of which the German reformers complained are excessive is doubtful. It does not seem to me that, in most of the schools I know, they are too frequent, too long, or too difficult. It is true that several sentences can be spoken in the time required for writing one; and I am of the opinion that the material of the written exercise should be thoroly worked over orally before the pupil tries to write it, so that written errors should be reduced to a minimum. When this is done, writing is a most valuable exercise, as nothing else so effectively fixes expressions exactly and permanently in the mind.

To this outline of method, I would add a word on the subject of promptness and speed in the conduct of the class. Probably this would never occur to a German who expects his pupil to go to the board on a dog-trot, and could not conceive the dawdling waste of time permitted in many American classrooms. Questions should be fair, clear, and definite; the pupil who can not answer such a question promptly and well should quickly make way for one who can, and not be allowed to kill the recitation and rob his fellows of valuable opportunity.

Assuming some such agreement on what it is wise to attempt under present conditions, we come to the practical question of how to extend the possibilities open to us and how to secure a more complete training for students of French and German. The "next things" for the immediate future comprize the following suggestions:

By eliminating futile attempts to do the impossible, we can concentrate effort on essentials and better employ the time we now have.

By continued activity on the part of teachers' associa-

tions, we can endeavor to bring all schools up to the standard already attained by the best.

We can insist that the colleges do more toward giving us competent teachers. They can do more than they are doing, both in intensive teaching of what a modern language man ought to know of his subject, and in providing courses in the methods of teaching foreign languages. It is true that they can not compel students to take these courses after they have offered them, but as the demand for better teachers makes itself felt, more students will feel that such courses are worth taking. And I am going to suggest one thing more that ought to be feasible and of great value. Very many of our young men and women who take up teaching can not afford a professional course in addition to the regular college course, and in the four years after leaving the high school they must get whatever training they can hope to secure before beginning to teach. Whenever, in the interest of such students, we ask for more attention to the oral side of language work in colleges, we are told that the only place to get a really effective possession of a foreign language is among the people who speak it; that in this respect the best possible college courses can not take the place of residence abroad. And this is true. Why not, then, let a student who plans to teach French or German offer, instead of four years in residence, three years in residence and a year spent in France or Germany following courses approved by the college? American colleges will generally allow credit for work done in another American institution of good standing, and in Germany very many students spend one or more semesters in universities other than that from which they take their degree.

To this proposition it will be objected that American college boys are at an age when they need the oversight and counsel of competent college authorities, and that it would be inadvisable to turn them loose to work out their own salvation in Paris or Berlin. This is also true, but why should not some of our colleges combine to establish

in each of these cities a professorship, the incumbent of which should be a man familiar with the city and its educational opportunities, wise in dealing with young men, competent to act as their adviser and guardian, vested with the authority of the college over students who are sent to him? Five hundred dollars a year from each of ten American colleges would maintain such a professorship, and the work which a foundation of this kind could accomplish in ten years for the training of teachers of French and German would be inestimable. In addition to his supervising and advisory functions, such a man might give a course on methods of teaching foreign languages, and could probably get permission for his students to see something of the teaching of foreign languages in French and German classrooms. It might even be possible for them to do some of the work now open to lecturers and exchange teachers, thus getting into close touch with schools abroad.

Our large cities, especially those with wide commercial relations, ought to do more than they have yet done to secure the best teaching of languages, and to give opportunities for some pupils to begin serious study of a foreign language in the grades, under competent instruction. From time to time this has been tried, and it has failed. The reasons for the failure are not far to seek. They are to be found in administrative incompetence and timidity. Some twenty years ago, Professor Grandgent, then Director of Modern Languages in Boston, undertook such an experiment, and if he had been retained and given a free hand, he would undoubtedly have made a success of this as of all his other undertakings. But when Harvard College won him away from Boston, the position of Director of Modern Languages was abolished, the work begun lapsed, and no foreign language study in the grades has since been tried there. Many similar undertakings have had a similar end; and the reform, which every modern expert regards as most important and certain to come in time, will never succeed until some school board has the courage and intelligence to see that such an undertaking

demands a supervising expert who knows what to try and how to try it, what to avoid as well as what to attempt. Such a man must be elected for a term of years long enough to enable him to carry thru deliberately and carefully a course of instruction, the full results of which can not appear for some seven years. He must have sufficient money at his disposal to secure capable teachers, and power enough to put them where he wants them and keep them there.

Once let a city do this for ten or twelve years, and it will find in the young people it has trained an unfailing supply of the sort of teachers whom it is now almost impossible to find, and the lack of whom is the chief factor in making the first steps in this direction so slow, difficult, and costly.

Our cities must realize, too, the unusual preparation of a well-equipped teacher of modern languages, and how rare these teachers are, even in our high schools. When they get such a teacher, they must recognize her value, must appreciate the expense, as well as the importance, of study abroad, must consider the nervous and vocal strain inseparable from successful teaching by a direct method, and cheerfully grant sabbatical years, on half-pay, for periodic rest and study. Nor must they require a greater number of teaching periods per week than it is possible to give without exhausting demands upon voice and energy.

One of the most hopeful signs of the times is a perception that one language thoroly studied is worth more, from both an educational and a business standpoint, than two languages smattered. The Massachusetts Institute of Technology now follows this principle in the courses arranged for its undergraduates; and Harvard College, in its new plan of admission, makes it possible for a man who has done intensive work in one or two languages to enter college as easily as the man who has divided the same time among three or four.

My conclusions are that the case of modern languages is not as bad as some would have us think; that no subject in the curriculum has of late been getting more earnest

consideration from its teachers; that our best teachers are now using intelligent methods and getting results commensurate with the time employed and the success of other subjects in the same schools. On the other hand, in comparison with what is done elsewhere and ought to be done here the achievement is insignificant. We must increase our efforts to get good teaching in all, instead of in a few schools; we must have the active help of the colleges in getting teachers properly prepared; we must try to get language study begun aright in the grades by a portion of the pupils there; we must convince school authorities that it is absolutely necessary for teachers of a modern language to be well prepared, well paid, and not overworked.

The method of our best teachers is comparable with that suggested twenty years ago for the German schools and now pretty generally adopted in Europe; but lack of time, and the little actual demand here for power to write, to speak, and to understand the spoken language, has rightly caused reading power to be emphasized, but wrongly led to undue neglect of the oral side of the instruction. Of late there has been a vigorous effort to correct this; and as courses are made longer, more well-prepared teachers are to be had, and the public demands better things, I have no doubt that the American schools will give the public all that the latter is willing to pay for.

WILLIAM B. SNOW

ENGLISH HIGH SCHOOL
BOSTON, MASS.

V

OXFORD UNIVERSITY FINANCE

Among the curiosities which interest the foreigner who visits England scarcely any one is more puzzling than the problem presented by the University of Oxford. Like the sister university on the Cam, it consists (mainly) of a number of colleges, which have a separate existence as corporations.¹

To an American inquirer a helpful analogy suggests itself immediately. The colleges correspond to the individual states: the University to the Union.

The visitor, who is familiar with the government of academic institutions in his own or other countries, may perhaps seek and obtain general information as to the relations between the University and the colleges which comprise it; but experience shows that he is more interested in curriculum than in finance, and more concerned with courses of study than with the means of providing them.

It must, in fact, be admitted that comparatively few persons have taken the trouble to acquaint themselves with the details of the financial management of (1) the University, (2) the individual colleges; and that there is no little misunderstanding both as to the properties which are administered by them and as to the mode in which the various incomes are disbursed.

The main object of the present paper then is, while avoiding wearisome complexity, to set out in a fairly intelligible form the sources of the incomes of the University and of the colleges, to indicate the powers which they possess of dealing with their revenues, and to show how those powers are used.

¹ Thruout this article no reference will be made to the body of non-collegiate students, to the public and private halls or to the new foundation of Keble College. The university will be assumed to be composed solely of colleges.

Now the revenues of the University are derived from five sources: (i) its own corporate property, (ii) the fees and dues paid by its members, (iii) endowments held by it or for it upon trust for specific objects, (iv) donations² or bequests, (v) contributions from colleges.

The receipts of a college fall likewise under five heads. Four of these are similar to (i)–(iv) just enumerated, while the fifth is the profit (if any) derived from conducting what is equivalent to a boarding-house.

Such revenues (other than those derived from trust funds) the University and the colleges can dispose of at their discretion, subject to the law of the land and to statutes framed by two University commissions, which were respectively appointed under two Acts of Parliament, viz., the Oxford University Act, 1854, and the Universities of Oxford and Cambridge Act, 1877.

When the University frames measures for the guidance and control of its members and its officers, such legislation takes place in three stages. A proposal is initiated in the Hebdomadal Council, which consists of three official and eighteen elected members. It is submitted to Congregation (i. e., the resident members of the University, being masters of arts, at the least), which can reject or approve, either with or without amendment. A scheme which has received the consent of Congregation is laid before Convocation (i. e., all the members of the University, being masters of arts, at the least, whether resident or non-resident), and this body can only accept or reject: it can not amend.

Thus the governing body of the University consists of the Hebdomadal Council, Congregation and Convocation. The governing body of a college, on the other hand, is composed of the head and the fellows, who are with comparatively few exceptions members of Congregation, i. e., resi-

² Including grants from the Oxford University Endowment Fund. This fund, which is associated with the name of the Chancellor of the University, is administered by an independent Board of Trustees, who dispose both of the capital and of the income at their discretion. The University is greatly indebted to the contributors to the fund, by whose generosity the trustees have been able to render assistance of immense value.

dent in Oxford. The University and the colleges, in the exercise of their powers, are subject to certain Acts of Parliament and, as already stated, to the statutes of the commissioners, which regulate many details concerning their mutual relations and their independent action. For instance, the obligatory contributions to be made by the colleges to the University are fixed in accordance with a sliding scale, which was prescribed by the Commissioners of 1877, the richer colleges paying a higher percentage than the poorer. (It may be mentioned in this connection that several of them contribute voluntarily to University purposes.) The governing body of a college is thus empowered (with certain limitations) to decide *inter alia* upon what objects its income shall be spent.

Both the University and the individual colleges, however, enjoy a peculiar privilege of the highest importance. They can, with the consent of the King in Council, amend any of the above-mentioned statutes. The exercise of this power is, nevertheless, not unconditional. Obviously it must not conflict with the law of the land; but, in addition, if the University passes such an amending statute and it affects the interests of a particular college, the formal assent of that college has to be obtained before the amendment is valid; and if an amending statute, past by the governing body of a college, affects the interests of the University, the consent of Convocation is required. (The operation of this provision of the Act of 1877 has not been entirely free from friction. For example, it has been recently argued with great acuteness but without success that an amending statute which is past by the University and which affects *all* the colleges—i. e., not one only—needs the assent of each.)

Such, then, being the powers possessed by the University and the colleges, respectively, of dealing with the income derived from the sources enumerated, it remains to state explicitly that, unless it is otherwise provided, the University and the colleges act independently in the administration of their revenues. It must, however, be remembered that

the members of the governing bodies of the latter form a considerable proportion of Congregation. In other words, if on a given question the interests of the University are believed to be antagonistic to those of the colleges, the governing bodies of the latter are strong enough to secure the rejection in Congregation of any proposal which is conceived to be open to such an interpretation.

We now turn to a consideration of the manner in which the powers of the various bodies are exercised. At the present time this enquiry is attended with special difficulty. Recent legislation by the University has created a Board of Finance. This board has only just been called into being, and it is impossible to forecast either the extent of its possibilities or the effect of its operations. Accordingly it may perhaps tend to clearness if the financial procedure of (1) the University, (2) a college, is first explained without any reference to this board. It will then be seen what was the problem which confronted those who proposed its creation, and how complex has been the traditional administration of University finance. Like the immortal Topsy, it "grewed," and it is not possible to point to any date at which the existing arrangements were initiated as a definite rational and well-coordinated scheme.

Ignoring the colleges for the present, we have first of all the University as a body which receives and spends money, and then we have, in addition, a long series of University institutions and University departments, each of which receives and spends money. Every such institution or department is created under a statute of the University and is subject to the provisions of that statute. With very few exceptions financial aid is received from the University and the controlling board of management or the professor has the statutory right to charge fees. In 1911 upwards of \$60,000 was received by the various institutions, etc., in the shape of fees (mainly lecture and laboratory fees), none of which sum past thru the central University exchequer.

This exchequer is called the University Chest. It is

managed by a board of nine curators, three ex-officio and six elected. The ex-officio members are the vice-chancellor, who holds office for not more than four years, and the proctors, who serve for one year. The elected members retain their seats for six years only, but are eligible for re-election.

The curators receive the whole of the income of the University (as such): they manage its real estate and pay to all University officers, professors, institutions, etc., the sums prescribed by the University. They also receive the revenues of the various trust funds and pay them to the bodies or persons entitled to them. They have not, however, any discretion with regard to the expenditure of the funds of the University (except for repairs and other minor purposes), i. e., they can not act without the definite authority of the University obtained on the initiative of the Hebdomadal Council. It has been usual for this council to consult the curators before proposing to the University the expenditure of a sum of money, but it has been customary that in their reply the curators should refrain from advising upon the policy included in the proposal and should limit themselves to a statement as to the possibility of providing the necessary cash.

The financial control of the University has thus rested—not with the curators of the chest, the elected members of which body are chosen on the ground that they have had business experience, but—with the Hebdomadal Council, the members of which are not necessarily accustomed to consider financial matters, and with the large democratic bodies—Congregation and Convocation. Competent critics have taken grave exception to this procedure and have called attention to the consequent absence of a uniform and settled policy and to the piecemeal legislation which ensues.

The chief objects to which the income of the University is devoted are the following: (1) the maintenance of its buildings and estates; (2) the provision of interest upon loans and of instalments for repayment; (3) the payment of

the stipends of professors, examiners, and other officials; (4) the payment of grants to spending departments, such as the Bodleian Library and the various scientific laboratories, etc. All these items (except minor details under (1)) are definitely fixed by the University.

But one naturally asks, "Who determines the expenditure in a laboratory?" The answer is, "The professor, —subject to the limitations prescribed by the University as to the *nature* of the objects to which he may devote the income which is at his disposal." The professor is placed in charge of the laboratory which is allocated to his subject. He receives the prescribed grant from the University and the fees of students attending the laboratory. He manages his department, provides his teaching staff, his assistants, and the necessary apparatus, and is generally responsible for the financial control. For any repairs to the fabric he applies to the curators of the chest: for the means to meet extraordinary expenditure he must seek a special grant from the University. A scientific professor has thus to be a master of his subject, an active investigator, a good teacher, a competent leader of his teaching staff, a capable organizer and a man of business. Moreover, he enjoys a very considerable amount of independence.

In other words, the University of Oxford may be said to have anticipated the dictum of a recent writer in the *North American review* (p. 746), who averred that:

"The main thing about any employment that makes it attractive to strong men is the opportunity, under conditions affording much freedom of action, to exercise their best initiative, put forth their best energy, and thereby achieve the best results of which they are capable."

The patient and impartial reader who has succeeded in following the somewhat intricate account here given may perhaps have reached the conclusion that the system thus described, tho almost preposterously cumbrous, exhibits a considerable amount of elasticity and that, given an adequate supply of funds, it might conceivably possess numerous advantages. A large number of independent

departments, existing side by side and administered by leaders of ability, might produce admirable results, each institution developing without hindrance along its own lines.

Earl Curzon of Kedleston, however, on his election as chancellor, decided to make a prolonged inquiry into the management of the University over which he had been called to preside. He soon formed the opinion that there was much which was capable of improvement, and, in fact, that the need of reform was urgent. In 1909 he addressed an open letter to the University of Oxford under the title *Principles and Methods of University Reform*—commonly known as the *Red book*, from the color of its binding. Even those who dissented from his conclusions and felt obliged to object to his proposals could not withhold their surprise at the mastery over the countless and complicated details of University management and procedure which was exhibited in the epistle of upwards of two hundred demy 8vo pages.

Altho the financial administration of the University was only one among many topics discussed by him, he did not overlook its importance. His own natural ability, fortified by his long experience as Governor-General of India, enabled him to survey with an understanding mind the complicated financial machinery. The inability of the University to meet the expenditure which is imperative for the efficient performance of its duties at once induced him to enquire whether the best use is being made of the funds which are actually available, and the doubts which he began to entertain led him to seek out methods of improvement. He regarded the absence of centralized control as an undesirable feature, and pleaded for an entire reorganization of the system of finance. The Hebdomadal Council accepted his suggestion that there should be a board of finance, and drafted the necessary statute for submission to the University. This statute, which suffered considerable amendment during its passage thru the regular stages of procedure, is now law. Tho it differs in important particulars from Lord Curzon's proposals,

it is a very significant advance along the path of reform.

The board consists of nine graduates, three of whom are chosen by the chancellor; and the vice-chancellor and proctors have the right to attend all meetings. The first members are an ex-permanent secretary to the treasury, a governor of the Bank of England, another banker, a head of a college, and five bursars or ex-bursars of colleges. The first meeting of the board was held last September and the time for the issue of its first report has not yet come. Moreover, its proceedings are private and, as a member of the board, I am precluded from commenting either upon them or upon the interpretation which is placed by the board upon the statute creating it.

This statute requires it to review the accounts of various departments in the University, to prepare a budget and to make various statistical returns. Certain duties respecting the published accounts of the colleges are also imposed upon the board.

The object, then, of those who are responsible for the establishment of this board was to secure that the resources of the University shall be expended to the best advantage and that equitable treatment shall be meted out to the various spending departments which look to the University Chest for a more or less substantial part of their income. It is urged that, when Professor X or Department A discovers that the provision of additional funds is highly desirable, their demands for increased grants should be considered at the same time, and that, if the University is not in a position to comply in full with a number of simultaneous requests, some impartial body should investigate the relative urgency of the claims and make appropriate recommendations to the University.

It must be understood that the statutory powers of this new board are advisory. It can exercise no veto. For instance, if the Hebdomadal Council obtains from it an adverse opinion upon any project, the council may ignore the recommendation of the board, and the University

may accept the scheme of the council altho the Board of Finance has refused its sanction.

The success, then, of the operations of the board may be expected to depend upon the manner in which it performs the duties which are assigned to it by statute. If its actions commend themselves to the University as a whole, one is probably not rash in forecasting that its influence will greatly exceed that which is prescribed or contemplated in the statutes.

Again, it is well known that the University has been subjected to a certain amount of criticism in the public press. It has, in fact, been alleged that better use might be made of our endowments, and an investigation by another commission has been clamorously demanded in some quarters. In view of this, many resident members hope that the reports of a board, which includes financial experts of the highest authority, will carry weight outside the University, and in particular that these reports will be drawn in such a form that they will be intelligible even to those critics who misinterpret so grievously the accounts which are published annually in the form prescribed by the Commission of 1877.

It is now desirable to advert again to one of the most important of the enactments of that commission, which it framed in compliance with the explicit provisions of the Act of Parliament under which it was appointed: I mean the statute obliging the colleges to make annually a pro rata contribution to University purposes.

The statute which embodies this enactment bristles with details, but the essential feature is that the colleges make annual payments to the University and the University arranges for the disposal of these moneys upon educational objects, such as the provision of stipends for extraordinary professors and readers (i. e., assistant professors), the purchase of scientific apparatus and material, the endowment of a pension fund, etc. The obligatory contributions, augmented by the voluntary grants of the more opulent colleges, have been of the greatest possible value, and the

large majority of the developments which have been made during the last thirty years in the teaching departments of the University have been rendered possible by the assistance thus derived from the colleges.

It is accordingly obvious that the University is interested in the growth of that part of the income of a college on which the statutory tax for these purposes is assessed, and it was for that reason that in his *Red book* the chancellor directed public attention to this matter. He suggested that some attempt should be made to secure greater uniformity in the financial administration of the colleges, and indicated that it might be desirable to fix a limit to the expenditure by a college in any one year upon repairs and improvements. Any outlay which decreases the taxable revenue of a college diminishes its contribution to University purposes. Now a permanent improvement (e. g., the erection of new buildings) may be paid for either out of income or by means of a loan, which must be amortised within a given time (30 to 50 years). It may, therefore, be argued in behalf of the University that, wherever it is possible, recourse should be had to the borrowing powers possessed by the college, in order that the charges may be spread over a period of years and the contribution to the University may not be unduly affected in the short period during which the improvement is being carried out.

The main difficulty is, thus, to reconcile the autonomy of the colleges with the financial interests of the University. The total revenues of all the colleges amount to a considerable sum: the University as such may be described without exaggeration as poor. But the obligatory charges which fall upon the former are large, and the extent (if any) to which they could bear additional imposts is a question upon which opinions differ and which could only be settled after a thoro investigation by competent persons. (A superficial observer might point to the fact that at the sister university, the colleges pay to the University somewhat more than four times as much as the Oxford colleges do to their University under the head of pro rata taxation.

This *prima facie* deduction from published accounts overlooks, however, the other statutory charges which are met by the Oxford colleges and which are of the nature of contributions to University purposes; for example, grants to professors.)

While, then, the colleges make contributions for educational purposes to the University, they are themselves independent educational institutions. Each has its own tutors and lecturers and determines the subjects in which instruction is to be given. Subject to any limitations which may be prescribed in its own statutes, it settles the emoluments of each instructor. It may, if it sees fit, establish and equip a scientific laboratory. (With few exceptions, all college lectures are open to any member of the University, usually without fee, a deliberate effort being made by each college to contribute to the common stock of instruction an amount roughly proportional to the number of its undergraduates.)

The stipend of a tutor or lecturer is derived from the tuition fund and (if he is a fellow) also from the corporate revenue of his college.

The tuition fees paid by the undergraduates of a college are past to the credit of its tuition fund, which may be subsidized from the corporate revenue. The income of this fund is devoted solely to educational purposes (including a contribution to a pension fund).

There is unfortunately considerable inequality in the emoluments of college teachers of equal standing. A wealthy college may make large contributions (the superior limit being prescribed by its statutes) from its general revenue to its tuition fund, and may thus be able to assign correspondingly high stipends to its teaching staff. At a college which is poor and which also has a small number of undergraduates, the tutors and lecturers may be remunerated on an appreciably lower scale.

Further, the incomes of certain colleges have increased considerably in the last thirty or forty years, while those of others have fallen. Some colleges are possessors of urban

property, the value of which has been greatly enhanced by causes independent of the owners: the real estate of others is exclusively (or mainly) in rural districts, where the rents have suffered serious reduction.

If the University and the colleges are regarded as one joint educational institution, one can not fail to be struck by the lack of uniformity in the financial arrangements; but it is impossible to avoid the conclusion that any serious reorganization is impossible, so long as the colleges retain their autonomy. On the other hand, the rivalry between them, altho open to criticism in certain respects, tends to the increase of efficiency.

To the onlooker or to the hurried inquirer the system of finance at Oxford presents a somewhat tangled appearance. It seems hard to believe that it passes the wit of man to unravel its complications and to devise a better method; but those who are most intimately acquainted with the bewildering details are inclined to doubt the possibility of reform from within (unless the recently created board of finance proves to be an effective instrument), while they are firmly convinced that the attempts of any external body, which is unacquainted with the history of Oxford and too impatient to acquire the necessary information, would resemble the antics of a bull in a china-shop.

H. T. GERRANS

WORCESTER COLLEGE
OXFORD

VI

ALEXANDER HAMILTON¹

Mr. Chairman and gentlemen: You have summoned me to a grateful and an honorable task. To a lover of Hamilton nothing could be more pleasing than to be asked to speak of him on the anniversary of his birth, to a company of gentlemen assembled in a club which bears his name, in the borough on whose soil he received his baptism of fire in the War of Independence, and now part of a city so devoted to his personality and his political opinions that it was called by his enemies Hamiltonopolis. But it is not possible for me to say anything new about Alexander Hamilton. Every American who knows his country's history, every American who has penetrated beneath the surface of our political life to an understanding of its making and its fundamental principles, knows full well that Alexander Hamilton has joined the company of the immortals.

You need not expect from me a severely critical estimate of the man, of his service to our American life, or of his place in history. I love him too well. I am too much under the spell of his personality, of his eloquence, and too profound and convinced a believer in the doctrines of liberty and of government that he taught and made to live in institutions on this soil, to speak of him in words of cautious and hesitant criticism. You will have to accept from me the reflections of a convinced believer in Hamilton as the one supremely great intellect yet produced in the western world; as the only man whose writings on political theory and political science bear comparison with the classic work on politics by the philosopher Aristotle. I am prepared to defend the thesis that the two great epoch-making works in the whole literature of political science are, for the an-

¹ Stenographic report of an address delivered at the Hamilton Club of Brooklyn, N. Y., January 11, 1913. Printed by the courtesy of the *Brooklyn Eagle*.

cient world, the *Politics* of Aristotle, and, for the modern world, those contributions known as *The Federalist* and the various letters and speeches which, taken together, represent Hamilton's exposition of the American Constitution and the American form of government.

There is nothing that I can say about Hamilton which will be novel to members of a club that bears his name. Yet after the passage of all these years, what a splendid memory that personality suggests, what a romance that life was, what a revelation of human power and of human service his contributions to mankind and to the progress of civilization!

I like to think of the strands that entered into the making of that personality and that character. There was the high-purposed, rugged determination of the Scot, together with the almost fanatical devotion and enthusiasm of the Huguenot; these strands not meeting and intertwining under ordinary circumstances or under a gray and unfriendly sky, but under the bright sun of the West Indies on a little point of rich volcanic land, representing, perhaps, the ambition of mother earth to thrust herself up thru the blue waters of the tropical ocean in order to make a fit birthplace for a political genius. I like to think of the youthful beginnings of his boyish life, of the admiration of his mother for her brilliant child, who, in infancy, had the maturity of an experienced philosopher; a boy who, at nine, was writing letters worthy of a sage, and at thirteen was managing an important business for a distant client in the province of New York. I like to remember that when that dying mother felt the hand of death upon her at the early age of thirty-two, she summoned the little boy to her bedside and said to him: 'My son, never aim at the second best. It is not worthy of you. Your powers are in harmony with the everlasting principles of the universe.' Was ever a child, an orphan child, sent out from an island home to seek his fortune in a new and strange and troubled land with higher prophecy or with more beneficent benediction?

And then the boy crosses the sea to the province of New York. He casts about for an opportunity of obtaining an education. He is thirsting for information. He had read a few great books, books far beyond the capacity of an ordinary boy of his age. He was seeking direction, instruction, opportunity, and he presented himself to President Witherspoon of Princeton College. He said that he wanted to become a student there; that he had no time to devote four years to the very moderate course of instruction of that day, but that if he were allowed to pursue the course in less time and to complete it earlier he would be glad to enter his name. The president told him—after the fashion of college presidents—that there were rules that could not be broken and that his proposal was impossible. Did the boy enter himself at Princeton for four years? Not in the least. He moved on to New York and appeared before Myles Cooper, the scholarly Tory who was president of King's College, and made the same proposal to him. Myles Cooper, trained at Oxford and more a man of the world, said that it could be arranged; and it was. So Alexander Hamilton became a pupil in King's College over yonder, on the King's farm, just beyond where Trinity Church now stands and not far from the churchyard where his ashes lie.

It was well that he did so, because within a year the angry mob of New York rebels, stirred to anger by the actions of the British Government and by reports from across the sea, as well as by the Tory president's pamphlets in defense of British policy, appeared at the college doors and demanded the punishment of President Myles Cooper. This stripling of eighteen stood on the college steps and held them at bay with his eloquence while the president of the college escaped by the rear gate, and was taken off by a boat to a British ship lying in the Hudson. If Alexander Hamilton had gone to Princeton, Myles Cooper would have been lynched.

And then I like to think of him at that early age, a boy, a mere child, putting down in the notebooks which have been preserved for us, the list of things he was interested in and the books that he read. In them you come upon this

item: 'Read particularly Aristotle's *Politics*, chapter 9, Definition of Money.' You begin to see the shadow of the first Secretary of the Treasury, of the author of the Report on Manufactures, of the author of the Report of the National Bank, and of the man of whom it was truly said afterward by Webster that he struck a blow on the rock of the national resources and revenue gushed forth for the people of the United States. At seventeen, then, Hamilton was reading the greatest work of antiquity on the science and art of government among men.

I like to think of him strolling on the Common yonder, at the head of what we now call Bowling Green, with the youth of his time, eager and enthusiastic; then writing pamphlets in defense of the rebel position, that attracted the attention of the whole country in answer to the Westchester Farmer, one of the learned men in the Colonies, the boy concealing his own identity. In two short years after coming from his West Indian home, so completely had he entered into the feelings and aspirations and hopes of the Colonists, so thoroly had he mastered the problems before them, that even before they knew his name or his age, they were hailing the writer of those pamphlets as their deliverer from the oppression of Great Britain. I submit that in the whole history of government there is nothing to be found like this. We have seen great and precocious genius in literature, as, for example, in Chatterton; we have seen great and precocious genius in music, as, for example, in Mozart; but where in the affairs of men, where in those large matters that have to do with the organization of liberty, the establishment of government, and the perpetuation of everlasting standards of right among human beings—where from the dawn of history have we before seen a youth of 19 leading the thought of a people and laying the foundations of a nation?

Then I like to think of his part in the army during the War of Independence, of his close association with Washington and of his admiration for him, and of Washington's dependence upon the younger man. I like to think of his eager and

exultant defense, by voice and by pen, of every act of the new people, and of his part in shaping the slowly-forming government that the thirteen colonies were feeling their way, tentatively, toward building into a visible and permanent form. I like to think that at no single step in the process did Hamilton fail to take a most conspicuous part. At no time did he fail to strike the heaviest blow. Never was he found anywhere but among the leaders, the real leaders, of political opinion in the American Colonies. Whether it was in New York, in Massachusetts, in Virginia, or in South Carolina, the American people of that day doffed their hats to Alexander Hamilton as the one supreme genius in intellectual leadership and in exposition that they had among them.

As soon as the war was over he found his place at the bar and in the Congress of the Confederation. He warmly defended the treaty with Great Britain. He insisted that it must be lived up to even tho unpopular; that even a young nation could not afford to be false to its pledged word. He insisted that our people never would be free and never would be safe until they had formed a real government with real powers, and had made themselves, not a loose federation of independent units, but an integral, independent, self-respecting, self-supporting, self-defending nation. That was Hamilton's task. He had to compete with men otherwise minded, to overcome prejudices and to answer reasonable as well as unreasonable objections. He had to meet all these; and then he had to combat the selfish and the self-seeking as well. He was tireless, this stripling only then in the twenties and early thirties; tireless with voice and with pen in making men understand what the United States might be and what America ought to be.

Finally, almost by a subterfuge, he got a constitutional convention. In those days you could not easily persuade the several colonies to come together in conference for any purpose, lest they might, in some way, as a result of conferring, sacrifice a measure of their independence and their sturdy separateness. He persuaded some of them, how-

ever, to convene at Annapolis to settle questions relating to the navigation and use of Chesapeake Bay. Having brought them into conference he persuaded them to call a constitutional convention. He did not quite call it by that name—had he done so it might never have been held—but he persuaded them to call another conference to devise a more adequate plan of government. He went back to Albany and got himself elected as one of the three delegates from New York; the other two, being convinced opponents of the whole undertaking, outvoted him in the convention—so long as they remained in it. At the psychological moment Alexander Hamilton took the floor in the convention. Was he in doubt about the making of a constitution? Not in the least. He had a constitution all ready; he proposed it. For five hours, as Madison tells in his journal, he held spell-bound this convention of the ablest men ever gathered together in one room for a like purpose, while he explained the principles on which the nation's government should be organized. The major portion of that plan of government is contained in the Constitution of the United States in this year of grace 1913. Other plans were proposed; long debates ensued, but that genius, that patience, that persistence, that skill of exposition never failed. His two colleagues from New York left the convention in disgust when they saw that the Constitution was going to be made; but he remained and signed it as the sole representative of what is now the Empire State. Had it not been for Alexander Hamilton the name of the State of New York would not have been included among the members of the Constitutional Convention who accepted and recommended for adoption the great instrument and the form of government that were the result of their deliberations.

Then came the heaviest task of all; how to get this Constitution ratified by the people of the several States? It was provided, as you know, in the instrument itself that it should become operative when ratified by nine States, but no one knew better than Alexander Hamilton that nine States would not do. He knew that that provision was a

mere device, and that every State must ratify if the Constitution was to become effective and the supreme law of the land.

There followed what I venture to think is, perhaps, the greatest forensic triumph of modern times. The Convention of the State of New York met at Poughkeepsie. There were sixty-five delegates from the various counties of the State. Nineteen of them, including Hamilton and the other delegates from New York, Kings and Westchester, were committed to the Constitution. The remainder were followers and friends of George Clinton, who bitterly opposed it. Chancellor Kent has told us what happened. Long after, nearly half a century after, Chancellor Kent wrote his recollection of what took place. He went to Poughkeepsie and sat in the gallery of the convention and listened to every word of the debates for six weeks. He has told us what Hamilton said, what Jay and Livingston said, what was said in reply, and how obdurate and stubborn and insistent was the opposition to the ratification of the Constitution. Hamilton sent a runner out to the east so that he might report at the earliest moment the news whether or not New Hampshire had ratified. He sent a runner out to the south to report at the earliest possible moment the news from Madison as to whether Virginia had ratified. Finally, by sheer force of intellect, by the display of political genius of the first and most enduring order, Hamilton wore away all opposition and the Poughkeepsie Convention ratified the Constitution on behalf of the State of New York by a majority of three. That, Mr. Chairman, was before the days of bosses; it was a time when men had to be won over from one side of a proposition to the other by force of argument and by intellect; and Hamilton wore down the powerful and determined opposition by no other instruments than those.

The Constitution was made. What was the government? Where were its resources, and what scheme of taxation was it to employ? How was it to differentiate its scheme of taxation from that which supported the several

colonies, now States? How was this new national unity to develop? How was it to make itself real? Obviously, the center point of the fighting line was the Department of the Treasury; and to that department Alexander Hamilton went at George Washington's call. There he sat for the six most fateful years of the history of the government of the United States. One great report after another was poured in upon the Congress. It consisted of clever and intelligent men, but they were almost stupefied by the wealth of information, the rush of argument, the appeals that were made to them to formulate a system of taxation, to charter a bank, to raise revenue, to organize a treasury system and to call the latent forces of a nation into action for purposes of national support and for national administration. No one doubts—no one can—that Hamilton did every atom of work in connection with all this. The Congress had hardly anything before it of great magnitude but his proposals. It had nothing to do but to accept, to amend or to reject them; you may read the history of those Congresses for yourselves. They accepted in principle, and almost in detail, every great fundamental recommendation that he made; and that is how the government of the United States was built. There was no use in making a government that was a framework of bones and skin alone; these bones must be covered with flesh; these arteries and veins must be filled with blood; there must be food to assimilate, power to gain nourishment, ability to act. Hamilton saw to it that all this was done. Read the history of the first three Congresses. Read the communications made to them; read their debates, their votes; read the history of Washington's administration, and tell me whether Alexander Hamilton did not make the government of the United States in body and in spirit, just as truly as he had planned and constructed it in form.

Hamilton withdrew from the service of the Government at thirty-eight. At thirty-eight this great epoch-making work was done. At an age when most men, even those of talent, of power, of training, are just ready for the active

and constructive work of life, Alexander Hamilton was thru as the builder of the greatest government of any people that the world has ever seen. He withdrew to the practise of the law. He lived over across the river in Wall Street at No. 58, in a little house almost opposite the great building which was formerly the Custom House, well known to all of us. It was in passing that house that no less a person than Talleyrand, on his visit to New York, said, when he saw the light burning in Hamilton's study window at midnight: 'I have seen the eighth wonder of the world. I have seen a man laboring at midnight for the support of his family who has made the fortune of a nation.'

Hamilton's career at the bar was without an equal. As an advocate and in exposition, particularly in defense of fundamental principles of justice and equity and human liberty, the testimony is that he was a marvel of lucidity and of power. Long afterward—in 1832, I think it was—Chancellor Kent wrote a striking letter to Mrs. Hamilton. Hamilton had then been dead twenty-eight years and Mrs. Hamilton was an old lady. She wrote to Chancellor Kent and asked him whether he would not put on record some of his reminiscences of her husband; whether he would not tell her, what he, Kent, thought about Hamilton's relations to the making of the Constitution; what he, Kent, thought about his work at Poughkeepsie where Kent had watched him, and what he, Kent, thought about his work at the American bar. Kent wrote in reply one of the most beautiful and charming analytical eulogies that one human being could write of another. Remember that Kent was, with Marshall, the greatest of American jurists; remember that Hamilton had been dead and gone for twenty-eight years; remember that the shadow of the great contest as to slavery was already projecting itself over the land; remember that new men and new issues were in the places of prominence, and that there was nothing due to Hamilton but the dispassionate, fair and honorable judgment of history. Kent rendered this judgment in one of the most memorable documents of our American literature. I can

not now recall its striking passages and its phrases, but I commend it to every student of American politics. It tells us what James Kent, that maker and interpreter of American law, thought about Alexander Hamilton as the guide, philosopher and friend of the Government, the bench and the bar of his day.

I have wondered sometimes whether Kent must not have overheard one of Hamilton's most charming sayings, many years before, when they were on circuit together—as I remember it, in Orange County in this State—Kent as judge, Hamilton as barrister. They found themselves spending the night in an uncomfortable and ill-furnished tavern in a country town. Hamilton awakened in the night, shivering because of the insufficiency of his covering; he got up from his bed and with his covering in his arms carried it into the room where Kent was sleeping, and quietly and softly spread it over him, saying, 'Sleep well, sleep warm, little judge; we cannot afford to have harm come to you.' I have often wondered whether Kent in his sleep did not hear these affectionate words, and whether he did not fifty years afterward reflect, in his judgment to the stricken widow, something of the feeling of affection and regard which the great barrister, the great constructive statesman, felt for him.

Then came Hamilton's end; that tragic, fateful end, to be ascribed, as we look back on it now, to the false sense of honor that prevailed a century ago, which made men think that it was necessary for them to kill each other in order to avenge a fancied or a real insult. In this connection, too, I recall now another interesting story of Kent. Kent had been a friend of Aaron Burr, but the devoted admirer of Hamilton. He never saw Burr for years after this terrible calamity until one day when Kent was walking up Nassau Street, in New York, he saw Burr coming down on the other side. The little Chancellor crost the pavement and went over to Burr and said, 'Mr. Burr, you are a damned scoundrel. Sir, you are a damned scoundrel!' Burr looked steadily at him, took off his hat, and replied with

mock politeness, 'Mr. Chancellor, your judgments are always entitled to be received with respect.'

It is not possible for us—even for those of us who remember the taking off of Lincoln, the killing of Garfield or the murder of McKinley—to picture the feeling of this country—then a mere strip on the seaboard to be sure, without telegraphs, without telephones or rapid post—when it was learned that Hamilton was dead. It did not seem possible to the people of the United States of that day that this very symbol of power and vitality, this center of the constructive force of the nation, who seemed able by his charm and persuasiveness and potency to ride down every obstacle, to conquer enemies and to bring the great mass of the population to the support of his specific projects—it did not seem possible that at 47 Alexander Hamilton had past from earth. And yet he had.

Before venturing to speak to you on this subject, I have been reading over again the records of that time, in order to get back into the atmosphere of the period, to catch something of its feeling, and to refresh my memory as to some of the men and events of those years. In doing so I came upon the funeral oration delivered two weeks after Hamilton's death by the Henry Ward Beecher of that day, by Dr. Mason, senior minister of the Collegiate Dutch Church in New York, who was the favorite pulpit orator of this part of the United States. He had been selected to deliver the funeral oration on Hamilton before the Society of the Cincinnati at a great meeting called in New York. I wrote down a few paragraphs from that oration, and I ask the privilege of reading them in order to take you back with me into the atmosphere of July, 1804, when it was known that Hamilton was really dead.

After describing Hamilton's career, what was then so fresh, so new, so full of suggestion, and after tracing the whole history of the making of the Constitution, Dr. Mason concluded his oration with these words:

"The result is in your hands. It is in your national existence. Not such, indeed, as Hamilton wished, but such as he could obtain, and as the States would ratify, is the Federal Constitution. His ideas of a government which

should elevate the character, preserve the unity, and perpetuate the liberties of America, went beyond the provisions of that instrument. Accustomed to view men as they are, and to judge of what they will be, from what they ever have been, he distrusted any political order which admits the baneful charity of supposing them to be what they ought to be. He knew how averse they are from even wholesome restraint; how obsequious to flattery; how easily deceived by misrepresentation; how partial, how vehement, how capricious. He knew that vanity, the love of distinction, is inseparable from man; that if it be not turned into a channel useful to the Government, it will force a channel for itself, and if cut off from other egress, will issue in the most corrupt of all aristocracies—the aristocracy of money. He knew that an extensive territory, a progressive population, an expanding commerce, diversified climate, and soil and manners, and interest, must generate faction; must interfere with foreign views, and present emergencies requiring, in the general organization, much tone and promptitude. A strong government, therefore; that is, a government stable and vigorous, adequate to all the forms of national exigency, and furnished with the principles of self-preservation, was undoubtedly his preference, and he preferred it because he conscientiously believed it to be necessary. A system which he would have entirely approved would probably keep in their places those little men who aspire to be great; would withdraw much fuel from the passions of the multitude; would diminish the materials which the worthless employ for their own aggrandizement; would crown peace at home with respectability abroad; but would never infringe the liberty of an honest man. From his profound acquaintance with mankind, and his devotion to all that good society holds dear, sprang his apprehensions for the existing Constitution. Convinced that the natural tendency of things is to an encroachment by the States on the Union; that their encroachments will be formidable as they augment their wealth and population; and, consequently, that the vigor of the general Government will be impaired in a very near proportion with the increase of its difficulties; he anticipated the day when it should perish in the conflict of local interest and of local pride. The divine mercy grant that his prediction may not be verified!

“He was born to be great. Whoever was second, Hamilton must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of Hamilton. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort, and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance; but Hamilton, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent

of veneration. Over these matchless talents Probity threw her brightest luster. Frankness, suavity, tenderness, benevolence, breathed thru their exercise. And to his family—but he is gone. That noble heart beats no more; that eye of fire is dimmed; and sealed are those oracular lips. Americans, the serenest beam of your glory is extinguished in the tomb!”

That, Mr. Chairman, is the contemporary judgment; spoken, to be sure, under stress of great feeling and deep sorrow, the contemporary judgment of one of the greatest orators of his day, voicing the opinion of men of intelligence, high spirit and good will everywhere as to the man who was killed by Burr's bullet on the shelf of the Palisades.

I said to you a few moments ago that I could tell you nothing new about Hamilton. This is all a twice-told tale. This is part of the warp and woof of our American history; this is part of the very fabric out of which we are made and of the institutions under which we live. And yet, Mr. Chairman, who would have supposed that after the lapse of a hundred short years the work of Alexander Hamilton must be done all over again? That, sir, is the condition which confronts the American people in these opening years of the twentieth century. What Alexander Hamilton taught of civil liberty, of freedom and of order; what he taught of effective, responsible government, of its purpose, its organs, its instruments, has become so familiar, so built into our daily life and into the fabric of our business, that we have forgotten, many of us, that it is essential to our welfare and to the perpetuity of our Government. Yet today, from one voice and another, meeting a fair measure of approval all over the land, come attacks upon these very fundamental principles of our Government, until many of us cry aloud for the spirit of Hamilton to come back to us and lead this great empire of ours still farther forward in the fight for the permanent upbuilding of civil liberty!

When the Constitution of these United States was framed, our fathers staked out clearly two great fields of activity and conduct. On the one hand, they formulated a plan of government. They constituted it of an executive, a legislative and a judicial branch, and they ascribed to these their several functions. Then they marked out just

as clearly the field of civil liberty. They forbade the Government to invade it, and they erected great courts of justice to see to it that it was not invaded. Never before in the history of mankind, and never since, has that been done. In no ancient state, in no medieval state, in no modern state but ours, is civil liberty a part of the fundamental law of the land. The nearest approach to it is in the Constitution of the German Empire; that Constitution written after the war with France, in 1871, under the guidance of Bismarck. Neither the Constitution of France nor the unwritten Constitution of Great Britain—none of these modern constitutions of which you read, not one of them—defines and protects the field of civil liberty as our fathers did 125 years ago. Today it is proposed to us as an advance, as a step forward, that we should unite to throw away the only thing which distinguishes us from the other nations of the world; to put civil liberty into the melting-pot; to make it subject to any majority, however temporary, however fickle, whether at the polls or in the Legislature, and to make it possible to strip a man of his property, his liberty and freedom; and that, if you please, by any mere rush of tumultuous passion!

Never has a more preposterous, never has a more ignorant, proposal been made by anybody. In absolute defiance of history, in utter ignorance of the history of Europe, in ignorance even of the history of the United States, without any appreciation of what we have been doing these 125 years, we are now asked to strip ourselves of the one great fundamental protection which the fathers won for us, and to which the enlightened peoples of the world have been looking for a century and a quarter as the greatest evidence of political progress that mankind has ever seen!

I submit, Mr. Chairman, that it requires not only a large measure of ignorance, but a total lack of the sense of humor, to propose such a program in the name of advance. This new program may be a wise one, but then put upon it the name that belongs to it—reaction! Say frankly that

we have gone ahead too fast; that we have staked out territory that man is still incompetent to occupy; that we are not ready for liberty; that we should go back to the days of Francis I and Henry IV and Henry VIII, and, substituting the many for the one, turn over our civil liberty to the tender mercies of a tyrant. That is what is seriously proposed to the American people today.

This is not a party question; it rises far above faction or names or personalities, or political parties. I beg you to believe that I should not speak of this matter in this presence, on an occasion such as this, did I not believe that it goes to the very roots of our American life, and that those things with which the great names of Hamilton and Jefferson and Washington and Madison and Marshall and Webster and Lincoln are associated, are at stake. They are all at stake in the issues that are being debated before the American people today.

You may, if you choose, solace yourselves with the optimistic thought that everything will come out well. Hamilton never did. He saw to it that it came out well. He address himself to the Constitutional Convention lest error be made. He later address himself to the New York Convention at Poughkeepsie lest the Constitution be rejected. He address himself to the Congress of the United States lest we have no adequate financial system, no national income and no properly ordered system of taxation. He was never content to let matters drift. He saw to it—trusting as he did, and as every American must, in the good faith, the honor and the intelligence of the American people—he saw to it that the facts were laid before them with such clearness, the arguments adduced with such cogency, the objections answered with such overwhelming force, that they were led to walk in the straight and narrow path of national safety.

The building of this nation has been a long, a solemn and a sacred task. It is the work of four generations of men who have conceived lofty ideals, and who, without regard to party, religious faith or section, whether up in

the pine forests of Maine or over across the continent in the orange fields of California, or down on the plantations of the sunny South, have wrought for freedom, for liberty, for stability, for justice. The American people have, in a singular sense, regarded themselves as the instruments of Providence in the working-out of a great government and a mighty civilization. Almost alone among the governments of the world, they have been in the habit, from the beginning, of invoking the Divine blessing upon the deliberations of their legislative bodies, and they have seen to it that religion has been represented on every great occasion of national festivity or rejoicing. They have felt that here in this Western World, with an endowment by Nature the like of which history has never recorded, the opportunity has been given to try on a huge scale, opening their arms to all who would come, the fateful experiment of self-government. Many men of all types and kinds, soldiers and sailors, jurists and teachers, legislators and executives, philosophers and popular leaders, have contributed to that great end. But out of them all I name six men who stand forever in the American Pantheon as supremely important among all those who have builded the nation's government. I do not speak now of those who have made other and important contributions; I have not in mind those who have led great parties, who have accomplished important acts or have set in motion great and fine and lasting currents of thought; but I speak of six men who, one after another, have struck the blows that were necessary to the construction of our great American ship of state—the nation's builders.

The first is George Washington. Without his calm and even temper, without his serene and unruffled mind, which was as influential because of what he refrained from doing as because of what he did, the existence of this American nation is unthinkable. His is, beyond all comparison, the great self-sacrificing character in political history. Washington, thru his personality, drew the people of these colonies together, made them feel loyalty to a single

person, and thru that person to the idea which he represented; and then he deftly withdrew his personality and left them to worship the new and beautiful ideal that he had given them.

By his side and with him was Hamilton, the supreme constructive genius in political philosophy and in statesmanship. He showed what to do and how to do it; how the executive and the legislature could be adjusted to each other; how the nation's business could be carried on; and how the various departments of government should be organized. He taught the great mass of the American people what the fundamental principles were which underlay this new and fateful project.

Next comes John Marshall, who, from his great place as Chief Justice of the United States, gave to the new Constitution that interpretation—at a time when two interpretations were possible—which welded the nation together in unity and gave to it supreme power and legal control over its several parts. But Marshall's work was challenged. Thomas Jefferson petulantly put obstacles in his way, and no less a man than Andrew Jackson said: 'John Marshall has made the decision, now let him execute it.' The people of the United States had to be taught that when the nation spoke—whether by voice of the President, the Congress or the Supreme Court—when a constitutional interpretation was made, it was to be obeyed, even if it took the whole of the nation's power to compel obedience.

That great act of public education was preformed by this same rugged Andrew Jackson of Tennessee in his great proclamation to the nullifiers of South Carolina. When the distinguished gentlemen of South Carolina said they would not enforce the tariff act, that they did not approve of it, that they would not accept it for their State, Andrew Jackson—speaking perhaps by the pen of the great jurist, Edward Livingston of Louisiana—made a famous proclamation to the nullifiers in which was conveyed the substance of his reported personal message to John C. Calhoun, one of the greatest of all American statesmen and political

philosophers. This was that if one drop of blood was shed in defiance of the laws of the United States, he, Andrew Jackson, would hang the first nullifier he could lay his hands on to the first tree he could find. And so the laws of the United States were not nullified in South Carolina. The decisions of the Supreme Court were undisputed thereafter, and this nation took a long step forward toward real nationality.

Then came the eloquent voice of Daniel Webster, who, for thirty years at the bar, on the platform and in the Senate of the United States, educated public opinion to a point where resistance to the secession movement that had to come was both natural and necessary. We need not blink the fact that without Daniel Webster the Civil War could not have been fought to a successful conclusion. It was not possible to rest our national contention in that war upon a purely legal basis, even upon legal propositions so clear and firm; for they were cold and rational only. Daniel Webster had for thirty years made them live. He burned into the hearts of the American people the idea of nationality. Whether you take one great speech at Plymouth, another at Boston, another in New York, or the great and conclusive reply to Hayne in the Senate, it makes no difference; they are all part of one great going to school by the people of the United States to Daniel Webster. He taught them not alone in terms of constitutional law and of legal definitions, but in terms of everyday thought and feeling and action that this nation was one. It was he who prepared the way for what followed.

Daniel Webster made it possible for Abraham Lincoln—that sad, patient, long-suffering man—to carry this nation thru the final crisis of its birth throes; because he had put under him and behind him the great body of opinion which believed that this nation was one, was to be kept one, was to live as one and was to live a free people.

These six men, Mr. Chairman, are both the symbols and the moving forces of the constructive nation-building of the American people. They are drawn from all parts

of the United States, from different classes of society, with varying political views, touching the people with different interests and at different points. These six men are the most prominent in the galaxy of our nation-building heroes. Each one of them would be affrighted could he know from his place in high heaven that at this late day it is seriously proposed in the name of greater justice, of more effective advance, to undermine and to break down the very foundations on which this government and the civilization of this people rest.

And so, Mr. Chairman, as we mark this anniversary of Hamilton's birth and pay to him the highest tribute, we can give him his most just and well-earned recognition only if we remember not alone what he was, not alone what he did, but what bearing all that has upon the America of today; what lessons his career and his teachings have in relation to the great problems of politics, of economics and of the development of civil liberty that are to be solved in the future. There is no safe guide for the future but the experience of the past. When we know what has happened under certain conditions we may with some assurance predict what will happen when those conditions are repeated. When we see out of what a morass of medievalism, out of what a morass of injustice and ignorance and squalor, the people of the United States and their ancestors have come; to what heights they have mounted under their Constitution and their laws, their civil institutions, their liberty and their freedom, it is to me inconceivable that as these people come to know what the issue of the moment really is, they will turn their backs on Washington and Hamilton and Marshall and Jackson and Webster and Lincoln, and tear their governmental structure down just to see what will happen.

NICHOLAS MURRAY BUTLER

COLUMBIA UNIVERSITY

VII. DISCUSSIONS.

PRESCRIBED ENGLISH IN COLLEGE

So greatly has the prescribed work in English been improved in Columbia in the past few years that all incidental evils of the system are in a fair way to become extinct. By "incidental evils" I mean such as are not inherent in the very nature of such work. But no matter how carefully the theory and practise of composition may be taught, very little good is accomplished if the teaching is not connected with a felt need for it. When composition is treated merely as composition and not as the most effective expression of some idea which the student must express, the training so obtained will not interest the student nor help him to a practical command of his native language. The real way to make sure that every Columbia graduate, whatever his other failings, can write whatever it may be necessary for him to write as briefly, logically and effectively as possible, is not to compel him as a freshman to write stated themes on nothing-in-particular but to insist on constant training in expression in every college course. Let the professor of geology insist that every essay in the course be readable as well as accurate and there will be an end to the tradition that a "scientific" treatise must make a choice between being scholarly and being intelligible. Let the student of political science take care to express himself in an interesting manner and "literary historian" will no longer be the term of reproach that it is now. Above all make the class in philosophy a class in composition as well and philosophy will begin to exercise its rightful sway over its true constituency—which is everybody.

Prescribed English has another function besides the teaching of expression, the widening and deepening of the student's knowledge of literature. I am glad to see that

as much emphasis is being laid in the elementary courses in English upon translations from foreign languages as upon books originally written in English. This is admirable, for there are books which no one can fail to read and retain the right to be considered an educated man. All of these books are available in good translations and should not be confined to those who can read the original languages. Just because a student does not know Greek is no reason why he should be excused from reading a little of Plato and Aristotle, of Homer and Aeschylus. This applies with even greater force to the modern languages and to contemporary writers, for it is the shameful fact that American colleges graduate thousands of young men and women who are totally ignorant of the intellectual life of their own century and who could not tell you whether *Chantecler* were written by Bergson or Rodin. But a good idea can always be improved upon, and, since it is the duty of every collegian to suggest what seem to him improvements, I would suggest that the required reading list be made much longer, that it contain books (such as Rousseau's *Social contract* and Darwin's *Origin of species*) which should be part of the acquaintanceship of every educated person for other than literary reasons, and finally that most of the list be elective. The great fault in the required reading for English honors was (I hope I may say "was") that no room was left for the free play of individual tastes and desires. Above the minimum of books which "every one should know" there is a wide margin of literature, the value of which depends upon whether it is studied from compulsion or by choice. A large amount of reading should be required among certain books of standard merit in all languages and of all kinds, but the choice as to which of these books should be read ought to be largely left to the student. It ought to be known by every professor that for most of his knowledge of the world's best literature the student gets no credit, since much more reading is done outside of courses than within them. If the extent of the student's reading is tested by essays and discussions thruout the college course,

additional training in literary expression is secured.

Perhaps the most important objection to abolishing prescribed English courses and substituting a heavy requirement of reading for all college students thruout the college course and an increased reliance upon composition and essay work in all departments, is that more of the student's time would be taken. Undoubtedly the adoption of such a thorogoining training in English would make an extensive change necessary in the curriculum. Many lecture courses in many subjects would have to be replaced by the new system of independent readings and essay work aided by conferences. Thus the attempt to insure adequate training in effective expression and adequate acquaintance with great books (and should we aim for less?) for all college students may end in completely revolutionizing undergraduate education. Personally I can conceive of nothing more desirable, but—that is another story!

PRESTON WILLIAM SLOSSON

COLUMBIA COLLEGE

THE NEW NORMAL SCHOOL MOVEMENT

The normal school has been established in all lands where there exists a system of state-supported schools. It is a vital part of the public school system because well-trained teachers are a prime requisite for efficient education. The state normal school in America dates from the common-school revival just before 1840. In the newer states, normal schools have been established along with or very soon after the public school system. Thus in Illinois, the free school system was established in 1855, the State Normal University in 1857, ten years before any other state educational institution.

The normal school is not the exclusive agency for the training of teachers, but it is the state's chief agent; and as such it should establish standards, create ideals, build up professional spirit, send out men and women whose call is to educational leadership. The logic that justifies the

normal school on the ground that the state must prepare its own teachers, carries with it irresistibly the inference that to perform its legitimate function, the normal school must make provision for the adequate training of teachers fitted to direct or to perform the work of every phase of the common school from the primary school to its culmination in the public high school.

In its early days the normal school confined its attention chiefly to the common branches, for little else was taught in the common schools. But the public school has a much larger task than fifty, thirty, or even ten years ago. The lengthening of the school year, the careful grading of schools, the introduction of music, art, literature, and science into the school program, the development and enrichment of the high school course, the new demands for vocational training, the new direction of physical education, the new interest in moral and social instruction,—all impose new duties upon the school. The training of teachers means more than it ever did before, and the normal school must accept the larger responsibility, the larger opportunity.

The normal schools of Illinois were established "to train teachers for the common schools," and they are the only schools established by the state for this distinct purpose. By their charters it becomes their duty to educate teachers for every subject taught in the common schools. The courts of the state have held that "common schools" means public schools including the high school. During all their history these normal schools have trained high school teachers, principals, and superintendents, as well as elementary and rural teachers. The eldest of these schools has sent half of its graduates into these advanced positions. Of its 2129 alumni, 608 have taught in high schools, 659 have served as principals and superintendents, 194 have been members of faculties of state normal schools, 101 of colleges and universities. The list contains several of the most eminent names in American education including seventeen men who have served as presidents of universities, colleges, or state normal schools.

During the past twenty years the opinion has steadily grown that the high school teacher needs the measure of scholarship and culture afforded by the four-year college course. The normal school assents to this recognition of a larger scholarship, but it claims that a knowledge of the principles of education and training in the art of teaching are equally important. Accordingly many normal schools in the Middle West are providing programs four years in length for the training of high school teachers. These programs contain advanced courses in mathematics, science, history, economics, language, literature, etc., as well as courses in education. The normal schools are now training special teachers of agriculture, manual training, home economics, art, and music. They possess good equipment and a well-trained staff of instructors. Six years ago the normal schools of Illinois were authorized to grant professional degrees to students completing a four-year course of study beyond the accredited high school.

In Illinois the Lindly Act which provides annually for graduates of the eighth grade fifteen hundred scholarships good for four years at any of the state normal schools imposes upon each normal school the duty of maintaining a model high school for the younger students. A part of the classes in these high schools are taught by student-teachers preparing for high school work.

To some it appears that there is a great waste thru duplication if the normal schools continue to prepare other than elementary teachers. Illinois employs 3040 high school teachers. It needs six hundred new high school teachers every year. To prepare them means duplication of libraries, laboratories, instructors, whether the duplication be within one institution or among several. For their adequate training in actual teaching would be needed a high school of two thousand students. Under these conditions it is clearly most wise to divide the work among several institutions.

The expansion of the normal schools has thus been occasioned by its legal duty to develop its courses to meet the

needs of the public school system. Furthermore, the faculties and governing boards of the schools have generally believed that the normal school possesses some distinct advantages in the making of high school and special teachers. The normal school is specifically a professional school. The training which it gives, if it performs its proper function, is distinctive in character and different in kind from that implied in general education. Only incidentally, not primarily, is a general education acquired in a normal school. The converse of this proposition is equally true, that adequate training for teaching as a profession can not be merely a feature of a course whose leading aim is general education. The recent action in Wisconsin setting up in the state normal schools junior colleges for general education is false to this professional ideal, and must in the end prove harmful to the normal schools. It means a divided aim, not merely a larger aim.

Teaching is a profession, calling for the highest devotion, patriotism, and altruistic endeavor. Its spirit is a spirit of consecration. This spirit can not be developed in a school which is merely an adjunct of an institution whose chief interests are economic and industrial and where callings are ranked according to the prospects of financial returns, nor yet in an institution whose leading aim is personal culture. Schools of education connected with universities are successful in developing professional spirit in almost exact proportion to their success in separating their students and their work from other departments of the university.

High school teachers should be trained in the same environment as elementary teachers. They need the same love of children, the same knowledge of the problems of childhood. To train them in a separate school with different standards and ideals results in a serious break in spirit, in method, and in the character of the work as the child passes to the high school. Furthermore, this separate training begets an exclusive educational caste. Our schools are already suffering from this cleavage between the professional aristocracy of the high school and the commonalty of the grades.

The evils that have crept into our high schools—fraternities, club smokers, excessive devotion to athletics and to social functions—can in many cases be traced directly to the college-bred teachers who have transplanted these features of the college to the high school. Our great universities especially set a social pace not favorable to the plain living and high thinking, out of which grows the spirit of the consecrated teacher.

The high schools are suffering today because their teachers, uninstructed and untrained in the art of teaching, imitate their college instructors and transfer the methods of the university to the high school. Even if a department of education affords the instruction and the training, the teachers will still lack the broad outlook upon the field of the public school, the unity of interest, and the spirit of comradeship with other teachers that the normal school develops. We can not set off the high school as a separate and distinct part of the public school system.

Special teachers of music, art, manual training, and domestic science will prove more efficient when they study their specialties in vital relation to the other branches of the public school curriculum.

Principals and superintendents should be trained in a professional atmosphere where the same ideals are set up, the same philosophy expounded, the same principles and methods taught, as are taught to the teachers who are to work under their leadership. Teachers of all grades can be properly equipped only in institutions whose faculties are in touch with the problems of childhood and adolescence, where all the instructors consider professional education of high value, and where all the students look upon teaching as an occupation worthy of the highest talent, character, and attainments. It is notorious that in many higher institutions teaching is not always held in such esteem among the students. The majority of some faculties regard studies in psychology and education as more curious than useful. We train our military and naval officers in distinct schools, and realize the close connection between

this separate instruction and the fine sense of honor and devotion that pervades the profession of arms. Teachers too are servants of the state—summoned to a calling no less arduous, needing the same sustaining enthusiasm. To develop this zeal, this consecration, is the peculiar privilege of the normal school.

The normal schools of Illinois enrol a large number of men. These men become village principals, principals of ward schools and consolidated country schools, county and city superintendents, teachers of agriculture, manual training, physics, biology, and other high school subjects. The training of a principal includes the management of boys' games, of literary societies, and other school activities. The presence of these young men in the school gives added vigor to athletics, debates, the musical and dramatic organizations and every worthy feature of student life. To limit the activity of the normal schools of the Middle West to the preparation of elementary teachers will cut off the attendance of men as completely as it has in New England. It will make it impossible for these schools to stimulate and direct the further professional growth of teachers thru institutes, teachers' meetings, reading circles, and the like, for these means of growth will be in the hands of superintendents and principals educated in other institutions. Hence, the normal school feels that the effort to confine it to a narrow part of the field of education must hamper its work and its influence in that very field.

The following extract from the address delivered by President Butler at the dedication of the State Education Building at Albany is pertinent to any attempt to sequester and isolate the high school or the elementary school.

"The moment that we think straight about education and free ourselves from cant, from phrase-making, and from formulas, we know that intellectual and moral growth is an undivided process. We know that it can not be divided into watertight compartments, any one of which may be filled with ignorance while the human being affected still floats on the sea of intelligence. We know that it can not

be cut up into fragments at war among themselves, with some one fragment taking precedence over others. We know that every educational institution has a common purpose and a common end, and that to attempt to set one against the other, to bring about conflict and rivalry and jealousy between them, is to incite educational civil war. The division of education into stages, the classification of educational institutions into types, is a mere matter of administrative convenience, a simple administrative device with nothing to justify it but our administrative convenience and necessity. If anyone supposes that this device rests upon some profound principle that fixes a gulf between one stage or grade of education and another, and that compels these stages to have different and disputing interests, then in my judgment that principle is *ipso facto* false."

DAVID FELMLEY

ILLINOIS STATE NORMAL UNIVERSITY

VIII

REVIEWS

The Carnegie Foundation for the Advancement of Teaching—Seventh annual Report of the President and Treasurer. New York, 1912. vi + 194 p.

The annual report of the President and Treasurer of the Carnegie Foundation contains a consideration in its broad bearings of the business of the year, a discussion of current educational problems, a necrology and the detailed report of the Treasurer.

From the report of the President it appears that the endowment of the Foundation has been increased during the fiscal year by two million dollars, which brings the gift of the donor of the fund to thirteen million dollars. The trustees, as the result of accumulation from income since the establishment of the Foundation, hold in trust at the present time about fourteen million dollars. The income during the year was \$676,486.56. The expenditures were \$634,496.89, of which amount \$570,423.03 was paid in retiring allowances and pensions. The number of new allowances granted during the year was 48. The total number of allowances in force at the end of the year was 398. No new institutions were added during the year to the seventy-two universities, colleges and schools of technology now on the accepted list, the Executive Committee having decided, according to the report, to hold up all applications to be placed upon the list pending the completion of a report on the financial obligations of the Foundation, present and prospective, to be based on an actuarial study now in progress.

A large portion of this part of the report is taken up by a discussion of pension systems now existing under the authority of our schools, colleges and states, together with some of the more important systems of pensions in the business world. From this review it appears that

at the time of the establishment of the Foundation five of the institutions then admitted to its privileges, viz., Columbia, Cornell, Harvard, McGill and Yale, had in force retiring allowance systems of their own. Two institutions since admitted to the list, viz., the University of California and of Toronto, had also inaugurated such systems. None of these institutions, however, had had their activities in force long enough to throw much light upon the conduct of such systems.

A detailed description of the pension experiment of New South Wales is used to point a moral and to show the serious difficulty of maintaining a pension system from an estimated income. Any pension system, says the report, administered from a fixed income, and unprovided with a source from which its income may be increased, is bound in time to come to a point where the calls upon it under its own rules will exceed its resources. The report also considers contributory and non-contributory pension systems, with a decision categorically in favor of the former; subsistence and stipendiary pensions; a feasible pension system for a college, and for public schools; and, finally, the pension system of the Carnegie Foundation with six years of administrative and financial experience under it. These last chapters are of especial interest. From them it appears that the teachers who have retired on the ground of age have averaged between sixty-nine and seventy years, a result that was anticipated, since the retirement age limit of the Foundation, i. e., sixty-five, was expected to be only a minimum. The experience of the six years, the report continues, enables the officers and trustees to realize that the value of a pension to a man who approaches sixty-five lies not in the opportunity to escape from active work at that age, but in the protection afforded whenever the period of usefulness and strength has past by. The rule, says the report, so far as its general results go, has worked well, and on the whole has abundantly justified itself. The moral and social results of the pensions to teachers in the main have been satis-

factory. As a whole, they have been used by men and women who have led useful and self-sacrificing lives and who have come upon old age in nearly all cases with practically no financial support; and so long as the income is used to pay pensions to teachers who have past the period of usefulness or after long service are broken in health, or for the widows of such men, the expenditure can only do good.

For the financial management of the fund there was little guidance at hand from past experience. No such trust had existed before and no one was wise enough to foresee the financial load that would have ultimately to be carried by any system which involved the payment of definite pensions. It soon appeared that the actuarial problem is one entirely different from that of the ordinary actuarial estimate. The staffs of instruction of the colleges do not at all closely adjust themselves to the conditions of the stationary population. Only relatively few of those who have entered college positions have remained permanently in college work, and additions to the staff come almost entirely from the ranks of younger men. There were other interesting facts. For example, while faculties were made up largely of young men, in the older colleges there was a considerable group of relatively old men who in the absence of a pension system remained in active service. Many of these men in the accepted institutions have since been transferred to the pension roll of the Foundation, so that in these institutions the average age is lower than it was six years ago. In the first annual report the average estimated pension was stated to be \$1450. At the end of the year 1912 the general average of all retiring allowances in force was \$1676.66. This discrepancy is due to two facts: first, to an actual general rise in salaries; and second, to the fact that the salaries of institutions on the accepted list are in excess of the average salary of the three hundred and more colleges upon which the original estimates were based. This difference, it is pointed out, will grow in the future and will

operate, accordingly, to diminish the possible number of pensions that can be granted from a stated income. In this first report there was also given an approximate estimate of the number of institutions that might be included and the number of teachers for whom pensions could be maintained, and the general conclusion was arrived at that an income of \$500,000 would maintain such a system for from 3000 to 4000 teachers. To the end of the fiscal year covered by the report, the Foundation had distributed \$2,077,813.64 in retiring allowances and \$238,590.36 in widows' pensions, a total of \$2,316,404. In all, 429 retiring allowances and 90 widows' pensions have been granted. Of these 98 have terminated thru death and 23 temporary allowances have expired, leaving 315 allowances and 83 widows' pensions now in force. The amount being distributed to them at the end of the fiscal year was \$570,423.03 annually, the retiring allowances averaging \$1676.66, as has been stated, and the widows' pensions \$912.11. In all, the benefits of the Foundation have been extended to teachers in 155 different institutions, including 79 not on the accepted list. Allowances were also granted to a number of persons connected with various general educational bodies. For pensions in the accepted institutions the Foundation is now paying at the annual rate of \$478,440. Its total income, when the whole of the gift is paid in by its founder, will amount approximately to \$800,000. About sixty per cent of the present available income is now used by the accepted institutions. In time the limit of income and expenditure will be reached, and if the endowment is not increased the age of retirement will have to be raised. In the 72 institutions on the accepted list there were at the end of June, 1911, the date when the statistics were collected, 5025 teachers in active service who may ultimately claim pensions. Of these, 494, or 9.8 per cent, were women and 4531, or 90.2 per cent, were men. The average retiring allowance granted to men in the accepted institutions has been \$1883, the average allowance to women \$1202, the discrepancy being due to difference

in salary. Under the assumption that the number of male teachers remains for a generation at precisely its present number, so that the group of teachers in these bodies of instruction assumes the position of a stationary population and retirements continue to be made at the average age of sixty-nine, an annual load of \$1,375,000. would ensue. The problem, however, the report insists, is only partially an actuarial one. "The duty of the trustees is to use the endowment committed to them, or such as may be committed in the future, in such manner as to serve best the faithful and deserving teacher, to use every care that the endowment shall do good, not harm, and to have the courage to make from time to time such changes as experience may show to be necessary, with as little disappointment to the expectations of possible beneficiaries as the nature of the problem will permit."

The first part of the report contains, further, a short chapter on the educational function of the Foundation. At the very beginning the trustees had it thrust upon them that only by a careful scrutiny of educational conditions in the United States and Canada could they act wisely in the distribution of pensions. By its charter the Foundation was limited to payments to teachers in "colleges" and "universities," but a large majority of the institutions using these names six years ago were neither colleges nor universities in any possible educational definitions of such terms. To distribute pensions to colleges indiscriminately, whether they were engaged in college work, or, as many of them were, in high school work, would be to do incalculable harm to the cause of education, and to belittle, rather than to dignify, the calling of the teacher. The trustees at the very outset accordingly undertook a careful scrutiny of colleges, universities, and educational conditions in general, and it is one of the chief services of the Foundation that this has been done widely with an admirable thoroughness, and with a freedom and impartiality that scarcely could have been assumed by any other body. The publicity that has been made of the results of these

investigations is one of the most potent factors in the entire administration of education in the United States at the present time and one of the surest influences for the future.

The second part of the report on current educational problems contains chapters on College Entrance Requirements; Admission to Advanced Standing; Medical Progress; University and College Financial Reporting; Advertising as a Factor in Education; Education and Politics; and Sham Universities.

The chapter on College Entrance Requirements takes up again the question that has been considered in every preceding report of the transition from the secondary school to the college, which with us in America, according to the report, "resembles nothing so much as a species of border warfare." The conclusion, however, is justly arrived at that there is, nevertheless, today among the great number of colleges that have any claim to consistency, a nearer approach to uniformity in the intellectual standard required for entrance than ever before, and that there are far more secondary schools thruout the country fitted to prepare students for college. Conditions, too, in standards of professional education have enormously improved, and in most parts of the country the professional schools are now on the same plane of requirement for admission that is demanded by the college, i. e., the completion of a good four-year high school course or its actual equivalent. The report directs attention to specific requirements that are still insisted upon by certain institutions, and calls for an effort to make the entire system of entrance requirements more simple and more responsive to the needs they are intended to serve. The time is ripe, it says, for the introduction of a simple and adequate method of transition from the high school to the college, and the road to improvement lies along the direction of greater simplicity and more cordial educational cooperation between the college and the secondary school.

The chapter on Admission to Advanced Standing in

the college of students from other institutions is one of the most interesting studies of educational conditions that has been made by the Foundation and one of the most important for its bearing upon a perennially perplexing problem in college administration. With the intention of throwing light upon the matter from the point of view of actual practise, about fifty institutions were questioned as to their methods of procedure in the case of such students. It was found that no less than seven per cent of the undergraduate body in 1911-12 came by transfer from other institutions. There is no uniformity in the method or standard of admission of such students. The entrance requirements are, of course, an important element in deciding questions of transfer. Most institutions, however, accept the work of a college of lower grade, but make allowances for the difference in the amount of preparatory work. Still more difficult than assessing the relative value of study in a doubtful college is the decision concerning the quality of the various studies that have been pursued by the student wherever he may have come from. Upon certain practises in judging the work of other colleges there is a general agreement. The mere years spent in another college are seldom the basis for fixing the amount of credit to be given; almost all institutions estimate the credit course by course. There is less agreement as to whether credit shall be given for work which does not correspond to work in the institution to which the student applies for advanced standing. Perhaps even more perplexing is the rating to be given to the fairly numerous applicants for advanced standing in the college who have spent some time in a professional or technical school and then desire to complete their academic education. These are but a few of the administrative difficulties that beset this increasing condition of student transfer. Surveying the whole matter, it would appear that the time has come when it should be possible, as it certainly is desirable, to attempt some adequate estimation of American colleges, not only with regard to entrance requirements, but to all

elements of importance as they have arisen in the integration of the college as a part of a system of education. In the meantime, continues the report, the attempt should be made to recognize, so far as possible, as equal an education obtained in an institution of similar ideals. Strict parallelism of courses is not necessary; the passing mark of other good colleges should be accepted as final; and the demand should not be made of students admitted to higher classes that the technical requirements of the freshman year be made up, as is frequently insisted upon, provided that all requirements of that year in the other college had been fulfilled. A student, furthermore, who possesses a professional or technical education, or education obtained in a normal school, should certainly be credited with that portion of such education that corresponds to college classes. Colleges, finally, would do well, says the report emphatically, not to enforce too rigidly their rules against the admission of students who have been dropt elsewhere. For years to come, the report concludes, it will require patience and good sense on the part of those in charge of admissions to leave the way open to the deserving student, and at the same time not give encouragement to the ambitious and undeserving college.

The chapter on Medical Progress calls attention to the report on medical education in England, France and Germany, lately published by the Foundation as a supplement to the previous study of medical education in the United States and Canada. This is again, like its predecessor, a thoroughgoing and impartial study, such as has not been made before in any language, of medical conditions as they actually exist in the wide field covered by the report. The gratifying fact is shown that in the eight or ten stronger American medical schools the student has, on the whole, as good an opportunity to learn the theory and practise of medicine as does the student in the schools of Europe. On the other hand, however, it plainly appears that American schools range, unlike those of Europe which are practically everywhere comparable in standard,

from the highest to the lowest conception of medical education and ideals. This second report on medical instruction and its review in the present chapter on Medical Progress amply sustain the position previously taken by the Foundation that medical education is primarily an educational and not a professional question, and that in all of its organization and arrangements the point of view of good teaching is beyond all else the one to be kept in mind. The report promises, in this connection, to continue the work in the field of medicine, and proposes at an early date to include other subjects closely related to medicine, like dental education and pharmacy.

The chapter on University and College Financial Reporting again calls attention to the inadequacy of this procedure in American institutions and to the suggestions that have been made in previous reports for a proper exhibit of resources, income, and expenditure by the use of simple forms that have been prepared by the Foundation and are available to any institution that desires them.

The chapter on Advertising as a Factor in Education is an excursion into a field where we are all more or less culpable. The objectionable use of advertising in education, says the report, has grown steadily. The reasonable rules are laid down that printed matter concerning an institution of learning should be given out only for the purpose of enabling a possible inquirer to find what he seeks and not with the idea of attracting students in a competitive sense; that in stating the facilities which the institution offers, every effort should be made to be clear, brief, and accurate, so that the inquirer may really gain from the printed statement some conception of the actual situation described; that in announcing such facilities, the claims put forward should be sincere, honest, and modest.

The chapter on Education and Politics is the clearest and most forcible presentation that has yet been made of the baneful effects of state politics upon education. The report calls attention to the fact that in the United States the educational unit, like the political unit, is the

state. Not only has each state government developed an educational system of its own, but the independent colleges also have grown in accordance with state boundaries. The effort to free the state institutions of learning from party politics, the report continues, has been a long struggle that has by no manner of means come to an end. The politics which enters into higher educational management, says the report, commonly shows itself in the appointment of a political board of trustees who have little or no knowledge of educational needs and who are ready to gratify personal ambition at the expense of the institution; in the division and consequent rivalry of state institutions; and in the efforts of endowed institutions to obtain state appropriations without state control.

The final chapter on Sham Universities is particularly concerned with the Oriental University in the City of Washington, and the happily defunct Carnegie University of Wilmington, Delaware.

The report, like its predecessors, is not only the interesting annual record of the direct activities of the Foundation in the administration of a pension fund in American colleges and universities, but it is a document, like the rest, of wide importance, for the proper understanding of educational conditions as they exist in the United States. It is a matter of far-reaching significance that the educational studies which always form so valuable a part of these reports, and which have been and are an essential part of the work of the Foundation in giving it a proper basis for the award of its retiring allowances to teachers, are to be largely extended under a Division of Educational Inquiry with a separate fund. This has been made possible, as has already been stated in the REVIEW, by the gift by Mr. Carnegie of an additional endowment of \$1,250,000, the income of which is to be devoted to the purpose of even more extended studies of the problems of education.

WILLIAM H. CARPENTER

IX

NOTES AND NEWS

Progress back-
ward in New York

The fact that there is a Tammany majority in both houses of the New York Legislature has led to great doings in connection with the New York City school system. Early in the session a bill was sneaked thru the Legislature providing that the City Superintendent shall hereafter enforce the Compulsory Education Law "under the direction of the Board of Education." The bill itself is not important except as an indication of a reactionary and petty temper.

Bills having a real capacity for injury both to the interest of the taxpayer and to those of the children are the following:

Assembly Bill No. 1212, identical with Senate Bill No. 973, which provides that the Board of Education shall have power to adopt and modify courses of study for all schools, *without* the recommendation of the Board of Superintendents. This would mean breaking down the expert and professional control of the course of study which has existed for a number of years to the great advantage of the schools, and throwing it open to the combined folly of the 45 members of the Board of Education.

Assembly Bill No. 1211 which provides that three additional district superintendents shall be appointed *without* nomination by the Board of Superintendents; and removes the supervision of the directors of special branches of instruction from the City Superintendent of Schools. The chaos that would result from the adoption of these last two proposals is fairly obvious.

Assembly Bill No. 1214, identical with Senate Bill No. 972, which provides that the President of the Board of Education shall have power to designate any member of the supervising or teaching staff to inspect and report upon

any subject of which the board has cognizance, or over which it has legal control. By the terms of this beautiful bill, the President of the Board of Education might, and the present President certainly would, designate some one of the City Superintendent's subordinates to inspect and report upon the Superintendent's own work. He might further designate each and every member of the supervising or teaching staff to do particular pieces of work, and so remove them entirely from the control of the City Superintendent.

The noble thoughts that are embodied in these bills are probably the result of ignorance, combined with a fair sprinkling of malice. That the effect of these bills, if enacted into law, would be to produce anarchy in the New York City schools is reasonably clear.

It begins to look as if the "progressive" President of the New York Board of Education intended to join forces with the corrupt elements in the police, in order to make a glorious issue upon which the citizens may go to the polls next November when a mayor is to be elected for four years. Perhaps the "progressive" President has not thought of this; but other people have, and are rubbing their hands in gleeful expectancy.

New signs in old
universities

The movement of opinion in the leading universities of the world is of interest to students of education everywhere. For this reason, the EDUCATIONAL REVIEW has arranged for the articles on recent happenings at Oxford and on Oxford University finance that have already been announced. The writers are men of well-known competence and thoro information.

In the same connection and for the purpose of bringing the facts to the attention of American readers, we are glad to reproduce an editorial that has recently appeared in the London *Times* outlining the significance of what is going on at Oxford and at Cambridge:

"Oxford and Cambridge are in England still very often, and in many quarters habitually, spoken and thought of as 'the Universities.' Numerically they are only two out of nine, or out of ten if Wales is reckoned for this purpose together with England. But they stand apart from all the rest in their long historical tradition, in their wealth, equipment, and prestige, and in their eminence as centers of culture, homes of learning, and trainers of men. As regards the higher learning, the full accomplishment of the human mind, they do not merely set a fashion, but hold up an ideal to the younger sisters who have grown up around them. Two things among others are very noticeable in them at the present day, and both of them show, very significantly, how these ancient institutions and the ancient studies in which they hold primacy are full of unexhausted energy, can readjust themselves by organic growth and not by external compulsion to new conditions, and hold in themselves the seeds of fresh developments. One of these is the modern expansion of the field of study. It was only a few days ago, for instance, that a site for a new engineering science laboratory was allocated at Oxford. Where classics and theology once reigned alone, or only admitted mathematics to an equal and law to a subsidiary and incidental place beside them, one after another subject has vindicated its claim to a share in the studies proper to a university. The field is not yet fully covered; perhaps it will never be, nor is it necessary that of a multiplicity of institutions of university rank every one should aim at dealing with the whole of learning. It will be sufficient if it realizes and recognizes that learning is a whole. But the nine Honours Schools of Oxford, the thirteen triposes of Cambridge, even now cover a very large part of the field which is still larger, and which in truth has no limit. Nor has the last word been yet said, or the process of expansion in the field of studies come, even temporarily, to a standstill. *Alud ex alio clarescet*: the principle of growth feeds on the growth already made, and each fresh territory annexed leads the way to another.

"The other thing to be noticed is the intensive cultivation of the traditional subjects. Any one revisiting Oxford and Cambridge now after the interval of thirty or forty years would find the change as great in the pursuit of the old studies as in the introduction of the new. This would be so most of all in classics. The old 'fortifying classical curriculum,' fine in its methods, hard in its discipline, narrow in its scope and outlook, has been transmuted. Modern classical study touches on life at all points, takes it up into itself, brings it into focus in a way which the peculiar quality of the classical writers and the classical civilization makes, for practical as well as theoretical purposes, unsurpassable and unreplaceable. Not only specialized studies like archeology or anthropology, but history, art, economics, religion, the whole social structure and organism of life, are studied in and have light thrown on them by the classics.

"This twofold expansion in the scope and meaning of classical studies, extensive and intensive, reacts; it strikes backward and inward. Together with the increasing specialization which is deplored as fatal to the old ideals of scholarship there is a growing sense of the interdependence of all studies, the essential unity of all culture. We may join in the regret over the disappearance of those old ideals without being either reactionaries or obscurantists. But we need not deplore it unduly. 'Men are we, and must grieve when

even the shade of that which once was great has past away.' The old ideals were noble, but they were a mold which has been broken by organic growth; it had to break, or to stifle the growing life within it, which it had once fitted, adorned, and protected, like a suit of beautiful plate-armor. Or, to vary the metaphor, we may think of the old classical university with its old domain of classical study as of an ancient city-state which has grown less by choice than by circumstance into an empire. It has thrown out colonies and annexed dependencies which at first were self-assertive, rebellious, lookt on by the mother State with jealous eyes, kept dependent and subordinate when they claimed a due autonomy, a proper share in the national councils. Gradually, in spite of wrangles and misunderstandings, this chaos of conflicting forces is growing into a federated commonwealth. The sincere desire of accommodation between what might have been regarded years ago as irreconcilable interests has been well illustrated at Oxford just now in the good-tempered discussion on the proper site for the future engineering laboratory. It is the latest proof, among many, that mutual understanding is growing. Mutual respect will come of understanding. Both together will bring about mutual support."

Higher education
in Germany

The project for new universities in Hamburg and Dresden is still a matter of discussion in Germany, and neither proposition, at least in the form in which it has thus far been presented, has found universal favor. The plan for the constitution of the Hamburg university, which it is proposed to build upon the basis of the existent *Kolonial-Institut*, provides for four faculties, viz., philosophy, the natural sciences, jurisprudence, and *Kolonial-Wissenschaften*, which last is to comprehend those subjects that have a specific connection with the overseas interests of the colonies. There is to be, accordingly, if this plan is followed out, no theological faculty and no medical faculty in the new institution. The *Hochschul-Nachrichten*, which gives considerable space to a discussion of the matter, grants the absence of a faculty of theology as a possible concession to the spirit of the times, but deplors the lack of a faculty of medicine, and asks pertinently why it is not feasible to make a combination that would be particularly useful for colonial purposes, of theology and medicine, if it is impossible to have separate faculties. The institution that would arise, if the present plans are realized, the article feelingly calls a "torso-university." From a similar point of view

a recent article in the *Frankfurter Zeitung* demands "a whole university or none at all."

The organization of the proposed new university in Dresden has taken on an entirely different shape. Here the suggestion is made to constitute the university on lines with which we are familiar in America, so as to include together under one administration the university and the technical school. In accordance with this arrangement, there would be no less than seven faculties or divisions of instruction, and there would arise, says the article already quoted, a conglomeration that, under traditional conditions that are at hand in Germany in the relationship between the university and the technical schools, could only be a mechanical, but never an organic unity. In comparison with the Hamburg "torso," the Dresden university thus constituted, says the article, would be a "hydrocephalus university." With the handicap of such a descriptive terminology at the beginning, it would not seem that either project is destined to immediate realization.

The Friedrich Althoff Foundation at the University of Berlin is announced to have at the beginning of the year a membership of 3,495. The purpose of the Foundation is to provide assistance to the families of deceased members of the body of instruction of the higher institutions of learning under the control of the Prussian Ministry of Education, to the maximum amount in each instance of 1500 marks. Privy Counsellor von Böttinger, who has already given the Foundation 120,000 marks, has promised still further to increase its capital when the membership reaches a total of 5,000.

In the technical schools—*Technische Hochschulen*—of Prussia there were, during the academic year 1911-'12, 83 successful candidates for the degree of Doctor of Engineering, of whom 44, or a round half, were in the divisions of Chemistry and Mining. The catalog of university publications that has been issued since 1885 by the Royal

Library in Berlin is hereafter to contain the technical dissertations, which is again an indication of the academic recognition that has ultimately—if tardily—been given to these subjects in Germany. Pending the appearance of the list, the Society of German Engineers has undertaken the publication of a list, arranged according to subject matter, of the dissertations that have been presented for the Doctor of Engineering degree.

The Association of German Societies of Women Students has demanded the extension to women of the right to be admitted to the university as docents, as also the admission of women physicians to practise in the medical service for students of the university.

Plans that have met with universal approval have recently been submitted by the consulting architect of the city of Berlin, Ludwig Hoffmann, for the long-talked-of transformation, as a group, of the buildings of the University. The plan proposes to extend wings from the back of the present main building so as to provide an open park-like space with fountain and seats. A broad passageway is to lead thru the middle of the old university building and thru the new wings. Still further back of the present main building is to be a large semi-circular place surrounded by open colonnades. Properly carried out, this plan will finally do away with a heterogeneous group of buildings that have no sort of architectural relationship to the university buildings proper or to each other, and will give distinction and a greatly increased dignity to the whole.

Wisdom
worldly and
otherwise

“There is a natural law which bids us find the deepest founts of folly beside the highest seats of learning. Our older universities have thru-out their career furnished many instances. Not only have lost causes and dead philosophies found an asylum or even

a resurrection in Oxford and Cambridge (for there is little substance in the more liberal claims made for the latter), but new follies find a favorable *nidus* in these academic groves. In a highly intellectual environment every notion flourishes and runs to seed: hygiene, estheticism, psychics, and the rarer varieties of religious and philosophical cults, all the educational and literary fads find a congenial soil and groups of fanatical adherents."—*The Nation* (London), March 1, 1913.

"All great things have enemies who hate them because they are great. All beautiful things have enemies who hate them because they are beautiful. All established things have enemies who hate them because they are established."—Stanley Leathes in *The Times* (London) *Educational Supplement*, March 4, 1913.

The march of folly "For after all, tho it needs repeating in every civilization, madness and courage are the very life of all art...The virtue of an industrial society is that it is always more or less sane. The virtue of all art is that it is always more or less mad."—From an interview in the *New York Evening post*, February 25, 1913.

We take it, then, that the outlook for the participants in an industrial society is distinctly black. If art continues to grow and spread at its present amazing rate, the artists will have the industrialists locked up in sane asylums before many years have past.

EDUCATIONAL REVIEW

MAY, 1913

I

WHAT IS GOING ON AT OXFORD

"Putting new wine into old bottles" would be a concise summary of what is now passing in that "home of lost causes and impossible beliefs," pictured by Matthew Arnold in a well-known passage as breathing from her towers the enchantments of the Middle Ages over a modern work-a-day world. The process is not now beginning; it has been at work for half a century, since the Universities Commission of 1850 inaugurated changes in the old order which have transformed Oxford from an almost wholly medieval to a partly modern institution, from a hotbed of clerical and aristocratic privilege to at least the semblance of a national home of learning. Between the university in the first half of the nineteenth and in the early years of the twentieth century there is a difference not so much of decades as of centuries. Where all was sleepy indolence there is now much ferment of unrest, much striving after ideals of learning and of public usefulness, much of that "divine discontent" with existing imperfection which is a condition of true progress. Oxford, in fact, is alive—very much alive; but she is hampered by old traditions and an obsolete academical constitution, and the question is, Will the old bottles hold the new wine, or will they burst under the strain? Will Oxford be able to reform herself and come up to date without sacrificing much that no one would willingly lose? Or will it be necessary that outside

pressure be brought to bear in the shape of a Royal Commission of inquiry, to be followed by legislation?

In Oxford itself, opinion seems to be divided on this question. The older and more conservative school of reformers, and all who have good reason to be personally content with things as they are, deprecate interference from outside. "The University," they say, "is both able and willing to reform itself from within. It has already done much; it is even now busy doing more; give it time, and it will do all that is necessary to satisfy public demand. But once interference from outside begins, no one knows where it will end. It may pass from matters of finance and administration to deal with the curriculums of university study—a matter of which the university itself should be the only judge. It may easily over-do reform; in pulling up tares, it may root up wheat that might grow and bear fruit." On the other hand, not a few younger residents, and others who care less for the old traditions and social prestige of Oxford than for recovering its reputation as a genuine seat of learning and helping it to become a more truly national university, equally accessible to all classes of the community, would welcome more drastic changes. "Reform from within," they argue, "will only move on existing lines. It will touch existing arrangements too tenderly, tinkering here and repairing there, but doing nothing thoroly; above all, it will shrink from such radical change in the constitution and government of the university as is a necessary preliminary for real reform. Only the State acting thru a Royal Commission can ensure us what we want." The outside public, meanwhile, looks on with indifference. There is in England no general interest in or enthusiasm for education and learning *per se*; and there would probably be little motive power of public opinion behind proposals to make the university a more learned body than it is—especially if it were suspected that this would involve approximation to German ideas and methods. The general public, particularly those sections of it which have hitherto monopolized the advantages of a university

training, is content with Oxford and Cambridge as they are. It takes more genuine interest in the university boat race or cricket match than in any intellectual comparison of the universities with each other or with similar institutions elsewhere; and as a rule it would endorse the sentiment attributed to an American visitor, whose Oxford host was enlarging upon the need for drastic reforms in the university—"Don't touch it, or you'll spoil it." There is, however, in England a growing spirit of democratic revolt against social or class privileges, which is beginning to clamor for greater equality of opportunity to all citizens alike for rising to the highest places in the public service. This spirit has discovered, or thinks that it has discovered, that undue preference is shown to alumni of the older universities in the higher ranks of the public service. If it be urged that the training, intellectual and social, of university life has been found in practise to turn out the best "supply of persons qualified to serve God in Church and State" (as the old Bidding Prayer puts it), the obvious answer from the democratic point of view is that such training should be equally accessible to all. But this can only come about by great reduction in the cost of university education, and by modifications in the social habits of college life. The poor and lowly-born, if intellectually capable, must be equally welcome with the sons of the upper classes of society. The university must become a national instead of a class institution; a home of learning and culture rather than of good manners and athletic excellence. It is from this direction that, so far as one can see, there comes the chief pressure for university reform. The upper and professional classes in the country at large, the public-school¹ men and others who have been so long in possession, are very half-hearted about it; and, as has already been pointed out, there is in England but little motive power of public opinion behind educational prog-

¹ Public school in England denotes the highest grade of secondary school such as Eton, Harrow and Winchester and some of their younger contemporaries.

ress. As a people, we do not yet believe in education.

It may be well at this point to remind American readers of two points in which our English university system, so far as Oxford and Cambridge are concerned, differs markedly from their own or from that of Germany—viz., the college system and the examination system; and to these might be added a third, their academical constitution and government. The colleges, originally dwelling places for students attending university lectures, have in the course of centuries become wealthy corporations, overshadowing the university, monopolizing a large share of its teaching functions and most of the regard of its students and of the public. The university, though a self-governing corporation with its officials, its staff of teachers (i. e., the professors) and its machinery of administration, has up to recent years taken a back seat as regards the life and studies of the place. Its professors, even had they been men of real eminence and European reputation, could have but little influence on the teaching of undergraduates. This has been mainly in the hands of the college tutors, whose duty is to help their pupils in work for university examinations—success in examinations rather than learning for its own sake being the main objective of higher education in England, now bound hand and foot in the grip of an all-pervading system of competitive examination for valuable prizes and rewards. Much good and honest work has been, and is being, done under this system, the best and most highly finished products of which compare favorably with those of any university in the world. The examination system has no doubt done good service in awakening higher education in England from the lethargy into which it had fallen. But a good servant may become a bad or tyrannical master; and the consciousness that this stage has been reached with us is one factor in the movement now proceeding in Oxford, to recover for the professoriate, as representative of learning, some of the dignity and importance which it should enjoy in a great university. Examina-

tions, it is felt, are still necessary, among a people which has scant respect for learning *per se*, to ensure that the university shall fulfil its function of turning out useful and accomplished citizens. But if necessary they, are a necessary evil and ought, it is felt, no longer to obstruct the still greater function of encouraging learning. "This ought ye to have done, but not to leave the other undone."

The constitution of the university is a question of vital importance to any scheme of academical reform; and until this is dealt with, the fortunes of such schemes are at best precarious. Legally, the university is a corporation entitled "The Chancellor, Masters and Scholars of the University of Oxford;" the constituent members of which are those Masters of Arts who have, as the phrase goes, "kept their names on the books" of their college and continue to pay college and university dues (each amounting to £1.1.0 per annum). These enjoy the parliamentary franchise for returning two members to Parliament; and with these rests the supreme decision of all matters, administrative and educational, within the university. This body, called Convocation, has not necessarily any academical interests; nor does it (except incidentally) represent learning, the M.A. degree, as such, implying no intellectual test. Its members are scattered over the country in various callings; many of them being clergymen, who still, as a class, resent the changes which, during the past half century, have deprived Oxford of its exclusively clerical character, and can generally be depended upon to veto any proposals which the opponents of change in Oxford itself can represent as inimical to religion. Among my own early recollections of Oxford life is the incursion of vast numbers of country parsons to vote against the late Professor Max Müller, a scholar of European reputation, for the professorship of Sanskrit, as a German presumably tainted by heretical theology; or on another occasion, to refuse to Dr. Jowett the augmentation of his then miserable stipend as professor of Greek, because of his theological opinions. And within the last few years those who hoped that wider

toleration and a more enlightened educational spirit had made a repetition of such scenes unlikely, received a rude shock on the occasion of a proposal to admit other than clergymen of the Church of England to examine in the school of theology. The Sheldonian Theater, in which the voting took place, was filled with an excited mob of clergy, who hooted and insulted a distinguished professor of divinity when he rose to move the resolution; and a similar scene, not quite so discreditable, happened last year, when a proposal to abolish compulsory Greek at entrance, after being past by the resident body of Congregation, was thrown out by Convocation. Some curtailment of its powers is obviously desirable, one might almost say necessary, for the success of academical reforms. Yet the university has lately been considering proposals to give additional facilities to members of Convocation for voting in person on important measures, or even to substitute voting papers sent thru the post, as at the election for its representatives in Parliament—proposals which argue extraordinary optimism, in view of past experience, as to the future of internal reform thus left to the tender mercies of Convocation. The end of such a policy could only be outside interference by the State.

Meanwhile, however, the university is seriously trying to reform itself upon lines indicated in a memorandum² by its present Chancellor, Lord Curzon of Kedleston, and embodied in a report³ of the Hebdomadal Council, with whom rests the initiative in university legislation.

The objects aimed at are, in the words of Lord Curzon's introduction to the Council's report:

"To strengthen and popularize the internal government of the university; to fortify its authority in the control of its own teachers and teaching, with due regard to the rights and interests of the colleges; to remodel the conditions of entrance, so as to furnish a moderate test of educational fitness, and yet not to exclude those who are unable to

² *Principles and methods of university reform*: Clarendon Press, Oxford, 1909.

³ Report of the Hebdomadal Council, *Ibid.*, 1910. ty.

pursue the study of Greek; to provide for the distribution of academic endowments with relation to the requirements of the university, the encouragement of advanced study, and the needs of poor men; to facilitate, by all reasonable means, the admission of poor men to Oxford; and to create a better system of financial accounts and financial control."

Of these objects the two which command most support of public opinion are the abolition of compulsory Greek at entrance, and the admission of poor men to the advantages of a university education. In favor of the first is the great body of educated, scientific and scholastic opinion thruout the country; the second, as intimated above, is entering into the program of an ambitious and aspiring democracy. The first has already been attempted, but has failed; the sovereign authority of Convocation, "whipped up" for the purpose by one determined opponent in Oxford itself, having decisively rejected the proposal. Towards the second the colleges have for some years been working, by attempted reductions in the expense of college life, and by endeavors to set free part of funds, at present applied to scholarships awarded by competition, towards eleemosynary exhibitions. In this and other ways many who need help in order to come to the university do already receive it. But such assistance is at best occasional and spasmodic, nor does it go far to solve the real problem of accessibility for all to a national university, and of finding for poor men of humble origin a place in the college system with its opportunities of social intercourse. While the college system remains, it is doubtful whether any reform, either attempted from within or imposed from without, can materially alter social conditions of long standing, deeply rooted in the national life. Complete social equality upon a common footing of intellectual life must remain a more or less Utopian dream.

So evident is this, that one school of reformers hints at breaking down the individuality and independence of the colleges, and reducing them, under financial and adminis-

trative control by central university boards, to little more than boarding houses for students. It is doubtful, however, whether such drastic measures find many advocates in Oxford; they would certainly meet with little support in the country. "Opinion at Oxford (says a well-informed writer), even among the reformers, is definitely in favor of the continuance of the college system. It is the existence of colleges which differentiates Oxford and Cambridge from almost all other universities in the world. The marked contrast between the poverty of the university and the wealth of some of the colleges is simply the result of the existence, for hundreds of years, of a belief that the college system is a good system."⁴ What is now going on, then, is to carry further and to systematise such a fusion of college finance and college teaching into the system of the university as has already made some progress under the recommendations of the Commission of 1877, which provided for contributions by colleges according to their means to a Common University Fund for university, as distinct from college teaching, and for a closer connection of the university professoriate with the colleges and with examinations. The relations between the University and the colleges, and the part which these should play in the Oxford system, have long been matters of discussion, and sometimes of conflict. There has in the past been on the part of the colleges no little exclusiveness and jealousy of professorial interference with the teaching and examination of undergraduates; while the professoriate has not unnaturally resented its comparative exclusion from a due share in these functions. The professors fairly claim to be regarded not as an excrescence upon, but as an integral factor in the life and work of the university. They ask that the university and the colleges shall be partners on equal terms in the promotion of learning and education.

Two of the proposals now under consideration by which it is hoped to effect this object are the increased authority of Boards of Faculties and the creation of a Finance

⁴ *Quarterly review*, April, 1911: Oxford Reform.

Board with supervision over university and college finance. The new Faculties statute gives the professors a stronger position on the Boards of the several faculties, by altering the conditions under which the college tutors have hitherto been in a large majority upon those bodies. It will also give increased powers to the Boards themselves, making it possible for them to control the teaching of each subject; and, by abolishing the present arrangements of the Common University Fund mentioned above, and placing its revenues at the disposal of a General Board representing all the faculties, will, it is hoped result in a fuller and better consideration of all the educational needs of the university. Still more important are the financial proposals of the Hebdomadal Board's report. "Finance," wrote Lord Curzon in his Memorandum of 1909, "is the clue to the majority of university problems, and the condition of the majority of university reforms." "Financial reform," he added, "means financial control, and without financial control decisive progress can not be made." The new Board of Finance, consisting of six residents in Oxford and three non-residents of financial and administrative experience, will exercise a general supervision over the accounts of the university—probably *omnium consensu*. But it is also proposed that this Board shall review annually the published accounts of the colleges; and herein lies the *crux* of the question. The colleges are not merely educational corporations within the university; they are owners of property, many of them with large landed estates, whose management will bear comparison with that of any great nobleman or City Company, and in regard to which they have for generations, or even centuries, neither experienced nor desired outside interference. An annual "progress" or visitation of college estates by the head and one or other of the fellows maintains a personal connection with their tenants; who in turn are as a rule proud of the connection, and would be sorry to exchange it for management by a body of commissioners from an office in Oxford or in London. Bearing this in mind, it is provided that the new

Finance Board is to exercise "no compulsion or interference." Its duty will be to report to the Council of the University after inspection of college accounts, "with special reference to economy of administration, and to any matter in which the interests of the university are directly or indirectly involved," and to "consider from time to time the statutory and other contributions made by the colleges to university purposes, and to advise Council as to any action that may be desirable."

These financial proposals are a compromise between the existing system and the desire to see powers of interference and compulsion entrusted to a central board, with large diminution of the control by colleges over their own resources. They offer to the colleges and to the university an opportunity of voluntary cooperation in utilizing their finances for the common good of learning and of education. Whether they will satisfy those who, within or without the university, consider that before inviting fresh benefactions better use should be made of existing resources; or whether, however cordial the cooperation between colleges and the university, they will effect substantial improvement, remains to be seen. If they fail in their object, the only alternative will be compulsory powers bestowed upon some central university board by outside authority—intervention which in any case may be necessary, as indicated above, for that curtailment of the powers of Convocation which is a preliminary necessity; unless indeed, which is hardly to be expected, Convocation be willing to commit its own *Hara-Kiri*.

Very interesting things are now doing in Oxford; what their outcome may be, it were rash to prophesy:

ἀλλ' ἡ τοι μὲν τὰυτὰ θεῶν ἐν γούνασι κέϊται.

One thing however is certain that, whatever may be the effect of these or of any other changes in details of administration or of curriculum, the university itself and its colleges will remain an abiding influence upon English thought and English life. The prestige of centuries, the affectionate regard of generation after generation of students who

have spent happy hours within their old gray walls, forming friendships that endure for life, and receiving impressions that never fade—all this remains and will remain a national asset. Such work as that of William of Wykeham, “the sole and munificent founder of the two St. Mary Winton Colleges” at Oxford and at Winchester, can not die. From time to time it needs renewing and bringing up to date, if its usefulness is to continue. New wine has to be poured into the old bottles; and the bottles themselves, it may be, need renovation and restoration; but the work lives on. And as we speculate upon or criticize the changes now in progress at the ancient University of Oxford, we may fitly recall those noble lines of Virgil, where in describing the community of bees he contrasts the short-lived tenure of the individual with the permanence of the race:

Ergo ipsas quamvis angusti terminus aevi

Excipiat. . . .

At genus immortale manet, multosque per annos

Stat fortuna domus, et avi numerantur avorum.

[Georg. IV, 206-9]

THOMAS L. PAPILLON

Hon. Canon of St. Albans Cathedral: sometime Fellow and Tutor of New College, Oxford.

II

EFFICIENCY OF THE HISTORY RECITATION¹

For the past ten or fifteen years, the history teachers of this country have devoted all too much of their time to discussing questions of course of study. Too many of them have been disposed to forget that methods of teaching, too, deserve a considerable portion of our thought and study. After all, the most important factor in the schoolroom is not the curriculum but the teacher. What we need in our secondary schools even more urgently than a better course of study in history is more teachers of character, full of enthusiasm for the subject of history, trained to investigate and to think about its data, and conversant with the best methods of presenting the subject to children of secondary school age.

These are the prerequisites. But more, much more, than this is needed if the recitation in the history room is to reach its highest efficiency. Let us begin with the simplest things. Every teacher should, during every minute of the day, be master of the situation in his classroom. For a number of years now I have recommended to beginners these six rules of thumb: (1) Have some definite, simple exercise ready upon which the class can go to work the moment the recitation bell rings. (2) Never call the class as a whole to order; issue your command to an individual, e. g., "Jones, sit down!"—when Jones comes to order, the rest will speedily follow. (3) Never allow more than one pupil to come to your desk at a time; at least, not until you are absolutely sure that you have perfect control of the class. (4) If no written work is to be done, see that the desks are cleared of books and papers and that the pupils have nothing in their hands to distract their atten-

¹ Address delivered at the annual meeting of the Schoolmasters' Association of New York and vicinity, New York, November 9, 1912.

tion. (5) Never interrupt the recitation to discipline an individual. If the case is serious enough to require more than a word of reminder or reproof, settle it in private either at the end of the period or at the end of the day. (6) Always be sure that you have sufficient work planned to keep the class busy for the entire period and that the plan is so clear in your mind that it will work automatically and without any thought on your part. Teachers who follow these rules rarely have occasion to complain of the conduct of their boys or girls. Children who are busily engaged under the direction of the teacher have no time for mischief and consequently the problem of discipline settles itself. Indeed, in nine cases out of ten, breaches of discipline are due to some lack in the teacher rather than to some fault in the child. In the tenth case, the difficulty arises because the teacher has failed to anticipate and provide for some mental, moral or physical weakness in the boy or girl.

The teacher who comes to a school well prepared in his subject, who succeeds at the very beginning of his career in establishing a mastery over the class, has entered on the highroad to success. But the road before him still has many difficulties which he must overcome. He needs to continue reading in his subject; he needs to keep in close touch with the economic, the social and the political thought of his day; he needs above all to study his own classroom methods and the methods of his colleagues so that he may grow more and more skilful in his work.

There are books and to spare upon the method of the history recitation. Most of them are academic and of little value, but I should advise every history teacher to possess at least four books which are invaluable: (1) McMurry's *Method of the recitation* (not his *Special method in history*); (2) McMurry's *How to study*; (3) Johnson's *History in the elementary school* (*Teachers College record* for 1908) which is full of suggestions for us all, and (4) Keatinge's *Studies in the teaching of history*, based upon experiences in the English schools.

But books alone will help one only a little way on the road. The teacher must see to it that his classroom is permeated with an atmosphere of the student of history. Even if the school authorities do not furnish proper equipment, he must use his ingenuity to supply himself. There must be maps and pictures, books and magazines, pamphlets and bulletins, diagrams and charts. We all know that a physical or a chemical laboratory furnishes in itself an invitation to study the phenomena of nature, that a library offers to most men and women an irresistible invitation to read. Watch a group of boys and girls in a well-equipped history room. You will find them discussing the maps and pictures on the wall, handling the books and magazines on the desk, loitering before the recitation begins and after it closes to examine the announcements on the bulletin boards. They will become interested if only they are given a chance.

Above all, no teacher of history can ever be successful unless he carefully plans his work. He must know before the term begins just what he hopes to accomplish in each lesson; he must have a conscious purpose which unifies the entire work of the course. For example, he must recognize in the history of the United States, and indeed in the history of every nation of modern times, three great currents running side by side: (1) an economic and social development which affects the life of every individual of the nation, (2) a development of forms and practises of government which enables the rulers and the people to express their united wills, (3) a foreign policy which determines the relations of the nation with other peoples of the world. Many times these currents mingle and flow together, but even then one can study them as tho they were separate and distinct. With this general plan determined upon, the teacher should consciously arrange each day's work so that it will contribute toward the general plan. One day the class may be working upon a subject which is largely economic in its content, another upon one which is political, a third upon a question of

foreign affairs. In each case the teacher must be careful that the day's work carries the class definitely forward toward a given goal. The purchase of Louisiana, for example, should be a lesson in economic development, if the teacher determines on that plan, or a lesson in the development of constitutional practise, or even a lesson on the development of a foreign policy, or of all three combined. The one thing that I should demand is that the details of the story of the purchase should never be studied in or for themselves without making them contribute toward the purpose of the term's work.

As to the conduct of the recitation—the daily working plan: the primary test which I believe that every teacher should apply to his work is this, “a subject to the development of which the pupil is not himself always contributing soon ceases to excite his interest.” (Keatinge, p. 4.) Let the teacher examine the recitation constantly to see whether he is active and the pupils passive, whether he is reciting and the pupils listening. If such a condition exists the lesson is almost sure to be a failure. The ideal recitation is a conference between pupils and teacher in which the pupils are asking at least as many questions as their leader. Certainly the recitation must be a constant give and take or else it degenerates rapidly into a didactic exercise in which the pupils will speedily lose interest. Try the experiment of letting one of the pupils take charge of the class; let him ask you questions as one of the members of the group whenever he or any other member of the class is in doubt; force him to keep to the subject in hand; insist that he distribute opportunities to contribute to the conference among all the members of the group, and watch the interest of the class grow until it overflows the bounds of the recitation period and extends into the room of the next teacher to whom the class reports. When you have taught the class to work in this way, absent yourself frequently from the room for half the period—sometimes for the whole period—so that the group will feel that the conference is its own. The students may be noisier than when

you are in the room; but the noise will be legitimate; frequently half a dozen of them will be trying to talk at once!

Personally, I always assign the subject for the following recitation at the beginning of the period. I recognize that I am violating an accepted principle of pedagogics in so doing, but there are so many vicissitudes which may interfere with the assignment at the end of the period that I prefer to take no chance. The skilful teacher in history will never assign a lesson by pages alone. I know of no practise which is more reprehensible than to say to a class: "Take pages 125 to 135 for tomorrow; draw the map on page 132." Yet how many teachers never get beyond this stage! In the first place, an assignment should be by topics rather than by pages; if necessary, with the beginning classes, the pages of the book can be given as well; but the pupils must be made to understand that they are given as a reference only, that the information might be gotten somewhere else just as well. Home work should be carefully differentiated from classroom work; pupils should be made to feel that they are to learn certain facts from the book which are to be the subject of discussion at the next meeting, not facts to be repeated by rote. Home work should be assigned with the book open, difficulties in the text explained, essentials and non-essentials pointed out; problems for thought should be indicated, and tests upon the content of the lesson given which the pupils can apply to themselves. A record of lesson assignments should never be made on scraps of paper; indeed it is well to insist that an assignment book should be kept into which history notes alone are to be entered. Personally, I have abandoned the formal history note book entirely; my boys use their note books as history diaries; they enter assignments in them, they use them for taking notes on their reading in preparation, they draw illustrative diagrams and maps in them as occasion demands, and they make such comments in them on the discussion of the topic of the day's recitation as seem to them most worth while. Frequently, on the basis of the work already accomplished, pupils should be made

to assign the advance work for themselves. Thus, at the end of the Civil War in United States history, they should be able to analyze the situation sufficiently to see that on the following days they will be engaged in discussing (a) the return of the north to normal peaceful conditions, (b) the reestablishment of normal relations between the seceded states and the Union, and (c) the settlement of the negro question in the South. As I see it, the lesson assignment deserves at least one-fifth of the entire recitation period. When less than that amount of time is given to it, the results will show that preparation has been mechanical and without the proper amount of thought.

Every recitation in history should be made to conform to one or another of certain definite types. Occasionally the teacher will find it profitable to combine two or three of these types in one period, but ordinarily this should not be the case. Certainly the successful teacher will be conscious of the type he is employing and will not vitiate his work by confusing two or more of them.

The simplest type of recitation consists in reproduction of memorized text. Some things in history are important enough to be worth knowing word for word. Thus the man who would understand his English history well can afford to memorize two or three sections from each of the four or five epoch-making documents in the history of that nation. Similarly, certain sections of the constitution of the United States, such as Article I, § 8, cl. 1 and cl. 18, and the Xth Amendment are so frequently referred to that the pupil will save time if he knows them by heart. Such exercises have a distinct pedagogic value which the history teacher can not afford to neglect.

Another type of recitation is the one devoted to training pupils in the sense of time or the sense of locality. The time sense in children is inevitably weak—their experience covers at best only ten or fifteen years. To the average child the Civil War is as remote, as far as his personal experience goes, as the Revolutionary War; fifty years and a hundred years, a hundred years and a thousand years

are equally vague as periods of time. The devices which a skilled teacher will use for fixing the relation of events to each other are many, no one of them should be used exclusively, but they should be carefully thought out and insistently applied. "Dates," says Johnson, page 24, "suffering from a reaction from admitted abuses of an earlier regime, have in many places fallen into an undeserved disrepute."

Map work, too, deserves a liberal proportion of the time. The average boy or girl, especially if his life has been confined to the city streets, has as little sense of relative locality as he has of the lapse of time. Buffalo and Chicago, Cincinnati and St. Louis are all "somewhere out west;" Germany and France, Austria and Russia are "in Europe;" Mesopotamia and Persia, in the great unknown. Beyond that the average boy or girl seldom goes. He will walk to a map and point in blissful ignorance to the Danube when you ask him for the Rhone, and to Japan when you ask him for the Philippines. It takes patience to correct this fault. One needs to start with a few elementary facts such as the location of the Mississippi and the Great Lakes, the peninsula of Italy and the British Isles; but in the end one can build up a reasonable geographic background on which to lay the principal movements and events in history. My one caution to most teachers is to go slow. Discover, if possible, some two or three boys or girls whose sense of locality and distance has been developed by travel and use them as guides to the rest. Illustrate geographic phenomena from simple examples near home, and the class will ultimately learn to play the game of locating places with zest. I found a boy only the other day who, quite without any direction from me, was reading Semple's *American history and its geographic conditions*.

The good history teacher will make frequent use of the cumulative review. I know of no exercise that is more valuable than this. The first time your class studies the story of the Punic Wars they may fail to understand their significance, but if you make the conquest of the eastern

Mediterranean an occasion for gathering up the history of all the Roman conquests up to that time and do the same thing when you are about to take up Caesar's wars, and so on to the end, you will find that the facts of the Punic Wars and all the other Roman conquests have finally found firm lodgment in the pupil's mind. Let me illustrate from another example nearer home. Each new tariff act in United States history should serve as an occasion for a review and a comparison of all the tariff acts that have gone before; each new slavery enactment, for a study of all those of previous years, and so with every other topic of a similar kind. The class will, after a time, learn to expect these cumulative reviews and prepare for them whether you direct them to or not.

One of the most difficult tasks that the instructor in history encounters lies in the effort to secure an accurate and clear statement of the facts in a given case, especially to get an adequate judgment based upon these facts. The fault here lies at the door of the entire body of teachers, not at that of the history teacher alone. It is easier to correct a boy or girl than to force him to correct himself, to supply him with ready-made judgments, than to insist that he reason things out for himself. Time presses and we are human in our desire to cover the ground. Nevertheless, patience and persistence and willingness to go slow will pay the careful teacher in the end. Force the pupil who misstates a fact to verify his statement then and there; force him, with pencil and paper, if necessary, to set his thoughts in order; refuse to accept incorrect or slovenly English; keep insisting on properly constructed paragraphs, and in the end you will have your reward. At the bottom of the trouble usually lies a vagueness as to the facts and an insufficient comprehension of the meaning of an author's words. Allow a pupil to refresh his memory, if necessary,—that is what adults are constantly forced to do—and he will in the end usually express himself clearly and coherently enough. Boys and girls find no difficulty in talking fluently and correctly about things with which they

are familiar and about things in which they are interested. They know their own minds and have their opinions about their own affairs. Allow them to get the facts about a given period of history, arouse an interest in these facts, and they will talk as coherently and as reasonably about history as they do about a football game or a dance.

The rapid fire recitation where short, unadorned statements are expected calls for an altogether different method. Here no question of judgment or reason is involved, and here no hesitation should be allowed. "Facts are not questions of thought" is an axiom in my classes. "You don't have to think to remember your name, your house number, or your age." If a fact is one which is frequently called for, its statement should be as automatic as the statement of one's name; if it is to be recalled by mental process, insist that the pupil do it by a series of associations and force him to describe the process to the class. Such exercises in association of ideas are among the most valuable that the subject offers to the students.

Five- or ten-minute written tests once or twice a week are indispensable exercises in every history class. In my classes we have them every day and the work is so organized that the burden of the work falls almost entirely on the boys. Every pupil in the class is responsible in turn for the written exercise. He prepares the question, he distributes the paper, he collects the exercises, marks them, and enters the marks in the record book. This exercise forces the boy to put himself into an entirely new relation to the class. His classmates are at liberty to challenge him to answer the question himself and to question his judgment as to the evaluation of the answer written. Frequently the questions show that the boys have thought very carefully on the topic of the day. Recently, for example, the following question was put to a class in English history by one of my boys: "What does an Irishman mean when he says, 'The curse of Cromwell be upon you?'"

The blackboard is in a history teacher's room to be used.

How many of us use it as much as we should? How many of us save time by writing directions for our classes where all may see them? How many use it for developing a subject by means of outlines as the recitation progresses towards its end? How many give pupils the opportunity of writing answers to questions or drawing maps or making outlines on the board where all the class can see them and criticize them? One of the most frequent comments of visitors from abroad, I am told, is an expression of surprise upon the amount of blackboard space at the disposal of teachers in our schools and upon the fact that we use that space as little as we do.

Finally, of types of recitations there is the one so commonly neglected—the recitation with the open book. Here, of course, the task of the teacher is to frame questions so that they can not be answered by a mere reproduction of the text. The questions must be of a type to compel criticism of the facts, comparison of events, judgments on the actions of men, and historical inferences based upon the written word. Properly conducted, such exercises are among the most valuable that the teacher can devise. But they require careful preparation and strict adherence to a predetermined plan.

If there is one thing that differentiates the history teacher who has a genius for his subject from all others, it is the ability to recognize the difference between a recitation that is based upon material that a pupil has really assimilated and made a part of his mental equipment and the recitation that is merely a reproduction of an author's words. "The boyish mind loves to remain on the surface of things, if this saves trouble; it has an aggravating habit of remembering phrases which mean nothing to it and of forgetting details which might mean a great deal. A boy will tell you with a smiling face and an apparent consciousness of merit that 'Wyclif was the morning star of the Reformation' and fail, when prest, to produce any facts about either the Reformation or Wyclif." (Keatinge, pp. 120-121.) It is only recently that a boy in attempting to de-

scribe conditions in Europe at the end of the 18th century told me that France was at war with Australia and Persia. His eyes for once had betrayed him; he had been reading merely words; these words had been recorded incorrectly upon the tablets of his brain, his mind has not reacted—his recitation was merely verbal and not ideal. In this case the fault was easy to detect. Examine your pupils on at least half their recitations and you will find that they are committing this same fault. They are “phonographing,” as I call it, not producing those mental reactions that are the only excuse for retaining history in the secondary school course. That is why pupils forget their history so rapidly. The phonograph plate is repolished almost every day and each day’s record is obliterated in order to make room for the next. Frequently the polishing is imperfect, and then, when the recitation period comes, the teacher receives a jumble of words and phrases, incorrect and inaccurate statements made up of fragments of all the impressions which have been made upon the child’s mind—and then he wonders why.

I confess that I am advocating a counsel of perfection; nevertheless, we shall never make our history real to our pupils until we begin consciously to strive to make it live in the child’s mind. First of all, let us constantly attempt to prevent our boys and girls from giving us mere words that represent no ideas. Then let us use all our ingenuity in endeavoring to transport them to the time and place of the events. Let us attempt to reproduce the mental, moral and physical conditions under which the actors lived. Let us strive always to remove the sophistications and prejudices incident to our times, and finally, let us attempt to make the child react as tho he were a boy or girl living in the age when the events took place. Haven’t we all observed the youngster of fourteen who is wiser than Alexander the Great or Napoleon? who knows beforehand that the efforts of Solon and of the Gracchi were doomed to failure? who calls George III a stupid tyrant, and John C. Calhoun a rascal and a knave? Insist upon it that your

pupils shall dramatize their history, that they shall imagine themselves back in the age which you are studying, that they shall keep diaries, write letters, meet each other in the Athenian academies, in the Roman assemblies, in the streets of London in the time of the Stuarts; that they shall make journeys on the Roman roads and in the ships of Columbus and of Drake. Ask them to imagine themselves back in the city of New York in 1840, and then demand that they give you their attitude toward the abolition movement. If they still declare that they are opposed to slavery, root and branch, make them justify themselves as children of that age; rigorously exclude all the elements which have influenced men's minds since then; and gradually you may attain to something that is approximately real.

There is just one more thing that I desire to add. All history work is valueless unless, once the pupils have gotten real ideas about history, their minds react upon these ideas. Boys or girls of secondary school age can solve a problem in mathematics, can perform an experiment in physics or chemistry, can work out syntactic relations in a passage of Latin, can make a ground plan of a dwelling house if the details and measurements are furnished. Why then do we history teachers assume that problems in history are beyond their years? Why shouldn't a boy be able to discover why Strafford deserted the parliamentary party between 1629 and 1639? why shouldn't he be able to see the analogy between the annexation of Texas in 1845 and the annexation of Hawaii in 1898? why shouldn't he be allowed to check and correct wrong conclusions in history by reexamining his data, as he does in chemistry? why shouldn't he be forced to prove his answers just as he is in mathematics? why shouldn't he be allowed to study the larger standard histories and the collections of sources, to discover the truth? why shouldn't he be forced to use statistical tables and department reports? That these things can be done is proved in a hundred classrooms every day. It is only the lazy, the incompetent, or the inexperienced teacher who fails to use the best and latest material at his

hand. Such material is easy to procure. Keatinge, for instance, gives a score or more of exercises in the use of source materials which he claims he has used successfully in his classes. The modern textbooks are full of suggestions for similar exercises; new source books and readings in European, English and American history are published almost every year; yet there are hundreds of history teachers who never progress beyond a mere rote recitation based upon the words and opinions of one man.

In conclusion, may I quote the following words: "Method is not acquired in a day, and from the beginner in history teaching comparatively little can be demanded. Straightforward exposition and examination is frequently all that he is capable of, and the attempt to do more may distract his attention from the class. His mind should be stored with a knowledge of the possible varieties of method, but in the beginning he will do well to draw on his storehouse but little. It is when the first novelty of teaching has worn off that the necessity for method makes itself apparent. Teaching is a nerve-consuming process; vitality of nerve soon fails, and if vitality of spirit is not cultivated, dulness and inefficiency are the result. For the teacher who has thoroly settled down to routine, who has reached the stage at which the varieties of school experience seem to have exhausted themselves the really serious struggle with the teaching life is beginning. If no effort is made the result easily may be that unimaginative process which is effective in producing examination results, but which inevitably destroys the educative and suggestive value of the subject. Where the teaching of such a subject as history, ... is concerned, it is of importance that it should not be entrusted to teachers who succumb to the influence of routine. At all cost it must be taken away from those who think that 'it is the *teacher* who must generalize from and analyze facts.' These are the words of Keatinge, who has proved that he is a master in his work.

ARTHUR M. WOLFSON

DEWITT CLINTON HIGH SCHOOL
NEW YORK, N. Y.

III

THE EFFECT OF THE REVOLUTION UPON THE EDUCATIONAL SYSTEM OF CHINA¹

In describing China's early attempts to introduce modern education a certain writer compared her to an infant sea-bather in the act of taking his first plunge, touching the water and then running away, wading out and then tearing back. He did not dare to succumb to the allurements of the fascinating element and tho the sight of adult bathers frolicking and playing "hide and seek" with waves shot an arrow of envy thru him, he never undertook the attempt." This attitude, no matter how true it was at the beginning, was certainly not true at the dawn of the revolution. At that time China's attitude toward modern education was not the attitude of the timid sea-bather. She had taken her first plunge, also the second, and even the third, and had fully determined to make modern education accessible to her people at any cost. Evidences of this attitude were seen on every hand. It was seen in the earnestness with which the government carried out its educational policy and in the marvelous development of the modern educational system since its inception in 1905. It was seen in the rapid growth of popular interest toward education shown in the numerous gifts and benefactions given by the wealthy as well as the poor for the extension of educational privileges thru the establishment of schools and colleges. It was seen in the presence of an increasingly large number of men and women who were willing to devote their time and talent to the advancement of modern education. These are but a few of the signs which clearly indicate that at the dawn of the revolution the attitude of China toward improving her educational system in modern lines was not at

¹ Address made before the Conference on Recent Developments in China, at Clark University, November 16, 1912.

all equivocal and that modern education had come to China to stay and to exercise its influence over the life of the nation as well as that of the people.

In order to appreciate fully the effect of the revolution upon the educational system of China, it is necessary to examine first the status of education at the dawn of the revolution. According to the third annual report of the Ministry of Education, published in 1911, there were in China during 1910, 52,650 schools of different types, including normal, vocational and technical schools, with a student body numbering 1,625,534, a teaching corps numbering 89,766, and a corps of administrative officers numbering 95,800. Aside from the schools there also existed during that year 69 boards of education, 722 local, provincial, and national educational associations, 1,558 educational exhorting societies, and 3,867 public lecture halls. The total income for educational purposes during that year was Taels 23,331,171, and the expenditure for the same year was Taels 24,444,309. The educational property possessed by the government was valued at Taels 70,367,882.

Some idea as to the quality of the work done in the schools of that period may be gained from many of the educational exhibits that were given in different parts of the country. At the Nanking Industrial Exhibition held in 1910, more than 34,000 pieces of articles, including apparatus, textbooks, charts, drawings, hand-writings, etc., all products of schools, were collected and exhibited, and the list of prizes awarded to the articles at the exhibition shows that no less than 966 prizes, which is about half of the total number of prizes given out, were awarded to articles in the educational exhibit. Much highly favorable comment was also received from educators of the West who visited the exhibit. A similar but smaller collection of educational articles was sent to the exhibition not long ago held in Italy, and there again many prizes were received owing to the high standard reached both in skill and in thought content.

The status of education before the revolution is perhaps best seen in the influence which modern education had exerted upon the intellectual or thought life of the people. It is the opinion of many who are in a position to judge that the schools and colleges of China contributed a great share to the revolutionary movement. Education evidently had created in the life of the students, both young and old, an intense dissatisfaction with things as they were and an earnest desire to better the condition of their country both socially and politically. Indeed, it has been repeatedly declared by Dr. Sun Yat Sen and others prominent in the revolutionary cause, that education was the chief factor in the successful overthrow of the Monarchy and the establishment of the Republic.

The revolution naturally caused a temporary cessation of educational activity. Much or all of the funds intended for the maintenance of educational institutions had to be used for the support of the armies. In consequence, the activities of a large number of schools and colleges were either suspended or seriously crippled, especially those situated near the centers of disturbance such as Chentu, Hankow, Wuchang, Nanking, Canton, and Peking. During the days of storm and stress, many of the school buildings were used as soldiers quarters, and in not a few cases the entire schools were destroyed, with their books and apparatus looted and scattered. A large number of students volunteered for service in the field, either by forming themselves into new regiments, or by joining the regular army. Some of them even became influential leaders of the revolution. An equally large number of students organized associations for securing contributions of money toward the war fund. It was reported that the students of one college in South China alone in one campaign collected more than \$40,000 toward the maintenance of the republican army. Still others volunteered to give lectures in public with a view to supply the people with the facts of the revolution and to instruct them in the principles of a republic, as well as the duties of their new citizenship. Thus during the short

revolutionary period the cause of education received a hard blow from which it has not yet fully recovered.

As soon as the provisional government was established in Nanking, the matter of education received its serious attention. Tsai Yuanpei, for five years a student in the University of Leipsic, and a man recognized as one who had much ability and experience in educational affairs, was appointed as the first Minister of Education. While the Shanghai Peace Conference was still in session and the ultimate fate of the country was still weighing in the balance, the new Minister of Education issued a circular to the republican governors urging them the importance of the resumption of educational work. He outlined a set of temporary regulations for the guidance of the educators of the nation, the most important of which stipulate: 1. In the first grade of elementary education boys and girls are to be allowed to attend the same schools. 2. Classical studies are to be abrogated in elementary education. 3. Elementary handicraft departments shall have special attention. This same Tsai Yuanpei later became the Minister of Education on the first cabinet of Yuan Shih Kai after the latter was elected provincial president of the new republic; but as a consequence of the resignation of Premier Tang Shao-yi, he was soon obliged to resign from his office. The vacancy left by him was filled by Fan Yuan Lien, who was then serving as Vice-minister of Education. Fan is a native of Hunan and a returned student from Japan. He was known as a man who was most familiar with the work of the Ministry of Education, having served the ministry under the Manchu dynasty in the capacity of a secretary. He was therefore not ill prepared to perform the task which fell upon him, namely, to reorganize the educational system of the country.

One of the first tasks in the reconstruction of the educational system has been the reorganization of the central administrative organ, namely, the Ministry of Education in Peking. The ministry as now reconstructed differs from the one in existence before the revolution in that it is less

complex and less highly centralized. The ministry has at its head the Minister of Education, who has general charge of all matters relating to education and to the general supervision of all the schools of the country, together with all public buildings under the immediate control of the ministry. The minister is assisted by many officers. Aside from those officers which are common in all ministries, there are provided 16 inspectors and 10 experts in art and science (two chief and eight regular experts). The inspectors are appointed by the President of the Republic at the nomination of the Minister, and the experts are appointed by the Minister himself. The work of the Ministry is apportioned to one general council and three bureaus, instead of five bureaus as was the case before the revolution. The general council has special charge of all matters relating to schools under the direct control of the Ministry, teachers in public schools, educational associations, investigations and compilations, school hygiene, repair and building of school library, school museum, and educational exhibits. The three bureaus are as follows: 1, general education; 2, technical or professional education; and 3, social education. The bureau of general education is in charge of all matters relating to normal school, middle school, primary school, kindergarten, and schools for all forms of defectives, including the deaf and the blind. It is also in charge of matters relating to children's attendance at school and the selection and certification of teachers. The bureau of technical or professional education has charge of all affairs relating to university and college, higher technical school, the sending of students abroad, the national observatory and the preparation of the governmental almanac, the society of doctors of philosophy, the association for the unification of the mother tongue, the association of examiners of medical doctors and pharmacists. In addition, this bureau has control of all matters relating to societies or arts and science and the conferring of degrees. The bureau of social education is in charge of all affairs relating to correction of public ceremonies, museums, libraries,

zoological and botanical gardens, fine arts museums and exhibits, music, literature and the stage, the investigation and collection of relics, popular education and public lecture bureaus, public and circulating libraries, and last of all the compilation, the investigation, and the planning of popular education.

With the reorganization of the Ministry there has taken place a change in the educational system itself. In the course of a few months the Ministry drew up one after another four different schemes. The final one which was submitted to the Central Educational Conference for discussion, provides the following: Primary elementary school, four years, ages 6-9; higher elementary school, three years, ages 10-12; middle school, four years, ages 14-16; college preparatory, three years, ages 17-19; and college proper, three or four years, according to the nature of the course, ages 20-22 or 23. It also provides two types of normal schools, the normal school with a course of four years, and one year of preparatory course, ages 13-17; and the higher normal having a course of three years and one year of preparatory course, ages 17-20. Two kinds of industrial schools are also specified, each having a course of three years, ages 10-12 and 13-15. Of the technical schools there are provided one preparatory course of one year, age 17, and the technical course proper lasting three or four years according to the nature of the course, ages 18-20 or 21. The scheme given received the endorsement of the Central Educational Association with the exception of the college preparatory course which the conference urged to have shortened from three years to one year. For one reason or another this recommendation of the conference was not accepted and the plan as given above has since been officially made the new educational scheme for the Republic. It is to be noticed here that according to this new plan the length of time required to go thru this entire educational system from primary school up thru the university is shortened to fifteen or sixteen years from that of twenty-three years which was the period re-

quired under the system existing before the revolution.

The next step of importance taken by the Ministry was the promulgation of the aim of education, which shows a fundamental change from the one upheld for centuries by the old conception, which was to make loyal subjects of those who go to school and to inculcate in them ideas of loyalty to the Emperor, honor for Confucius, high estimation for the warlike, and respect for that which is practical. Education is now to be conceived as a means of cultivating virtuous or moral character in the young. This moral training is to be supplemented by an industrial and military education and rounded out by an esthetic education. The chief emphasis is then placed on the cultivation of a moral or virtuous character (*tao teh*). Just what is meant by "*tao teh*" one is left to interpret for himself, but it is sufficiently clear that it refers to public morality or virtues, for the centre of interest in providing such an education is said to be for the welfare of the state, so long that education does not impede the progress of the world and interfere with the development of the individual. In broader terms, "the general education aims at spreading modern knowledge to all young nationals in order that they may be qualified for citizenship. The higher education is directed toward cultivating the habit of regarding learning as sacred." This conception of education found its echo in the three personal messages of the Minister issued to the educational administrative officers, teachers, and students of the country.

As a result of this change of spirit and aim of education, many interesting problems have arisen. All reference books and textbooks relating to the Manchus reign, containing sentiments and ideas which are in any way inconsistent with the spirit of republican form of government, have either to be discarded or modified. Enterprising publishers and textbook writers are not slow to recognize the fresh avenues of profit and are busy preparing new textbooks of a new kind to meet the new demand. Already

many of these so-called republican readers have been placed on the market and are enjoying a popularity unexcelled by any other textbooks. In Kuangtung and several other provinces even the use of the old governmental almanacs has been prohibited for the reason that they contain much material that is superstitious and is therefore not fitted for the citizens of the republic. This objection, together with the fact that the Western calendar has been adopted in place of the old one, has necessitated the preparation and publication of a new kind of official almanac for use among the people.

Since the organization of the new Ministry of Education, it has been making attempts to restore the status of education in China. Among other activities, it sent a deputy to Japan to study the method adopted there for recognizing the work of mission schools. During the past summer it arranged and conducted a series of lectures in the capital for the benefit of students and others who were inclined to study and had spare time at their disposal. It also ordered the provincial educational authorities to start half-day summer schools for the same purpose. During the early part of the summer, this Ministry of Education summoned a conference generally known as the Central Educational Conference to meet in Peking, July 10 to August 10. This conference was called for the purpose of obtaining the knowledge, experience, and result of deliberation of the educators of the country with a view to promote the cause of education, hasten its progress, and help the government to adopt a sound educational policy. In order to insure the highest efficiency and best result from the conferences, every effort was made to secure fully qualified men, including graduates of normal schools in China or abroad, who have had at least three years of experience in teaching, and educators of national renown. The delegation of the conference was chosen according to the following manner: two from each of the twenty-two provinces and also from Mongolia and Tibet; one representing Chinese residing abroad; fifteen from teachers and administrative officers of

schools under the direct control of the Ministry of Education; ten from the Ministries of Interior, Finance, Agriculture, Commerce, and Industry, Army and Navy; and others specially invited by the Ministry of Education. The conference was conducted under the direction of the Minister. Among the problems presented for discussion were the following: school government; division between central control and local control of schools; education of Mongolians, Mohammedans, and Tibetans; the giving of special privileges to elementary school teachers and the certification of elementary school teachers; the worshipping of Confucius, the adoption of a national anthem, and the organization of higher school educational conference. In all, ninety-two problems were submitted to the conference for solution, but during the nineteen regular meetings that were held, only twenty-three more important ones of these were satisfactorily settled and recommended to the Ministry of Education. Altho the body of educators forming the delegation of the conference were invested with no legislative power, nevertheless, the suggestions and recommendations made to the Ministry after careful deliberation exerted a strong influence over the educational policy of the country, as could easily be seen by comparing the resolutions of the conference with the measures of reorganizing the educational system put into force after the closing of the conference thru the various educational ordinances made public.

Before passing from the Central Educational Conference, it is interesting to note a controversy which came before the conference for settlement. Early in the summer it was noised abroad that Mr. Chung Wing Kwong, Commissioner of Education in the Kwangtung province, was sending an official delegate to the Central Educational Conference charged with the task of urging the conference to endorse the idea that in the future the public schools of China should not permit the worshipping of Confucius on the ground that all religions should be excluded from the schools; for this is the trend of the leading republican

nations, and more and more the governments of these enlightened countries are excluding religion from the sphere of national education and priests from interfering therein. The suggestion, which is but a sign of the new movement toward general reform, that the government authorities have been pushing forward with great rapidity, proved to be too radical not only to the conservative Chinese, but also to some of the more cautious of the progressives. Immediately protests were raised from all directions. Many sent appeals to Chung Wing Kwong pointing out the mistake which, in their opinion, he was making in advocating not to permit Confucius to be worshipped by the students. These protests, however, were but the opening shots in the warfare. In Canton, the matter was brought before a large gathering of the members of the Assembly, who apparently were united in their wish that such a course should be resisted. At this meeting it was agreed that as Confucianism is not a religion, therefore it is wrong to class Confucius with the founders of religion, and that it is an insult to class Confucianism with these religions, for Confucius had nothing to do with inducing men to worship the gods. His influence was all on the side of virtue and knowledge; therefore his influence should be extolled and the sphere of his influence enlarged. In spite of these protests, the matter was duly brought before the Central Educational Conference, and, contrary to the expectation of many, the conference strongly endorsed the suggestion made by the Commissioner of Education in Canton, and recommended that the clause providing the worship of Confucius in public schools be omitted from the new school law. That this recommendation has been accepted is shown by the fact that in the new educational ordinance regarding rites and ceremonies used in school, a very significant injunction occurs, namely, that in the observance of anniversaries of any kind, no worshipping and religious ceremony of any kind are to be used.

The educational activity of the Ministry of Education has been, to a great extent, curtailed or handicapped by

the financial stress of the central government. According to the budget prepared for the new republic, an annual sum of Taels 12,801,468 was provided for the ordinary expenditure in educational affairs. In addition, a sum of Taels 3,348,061 was specified to cover the necessary provisional expenditure. Considering the gigantic task that is before the Ministry, the allowance made for education is by no means liberal, and even the fund thus specified has been thus far slow in coming during the present period of readjustment. For this reason the Ministry of Education has been somewhat slow in carrying out what it proposes to do. Meanwhile it has been devising means not only to eliminate as much waste as possible, either by abolishing institutions that have outlived their usefulness or by combining forces, but also to exercise the strictest economy in the administration of educational funds. Thus the Hanlin Academy in Peking, once the center of literary activity and the chief seat of the educational system of China, has been recently abolished. No students from the Tsing-hua College were sent abroad during the past year. The Ministry, however, is doing its best, so far as its financial condition would allow, to restore the institutions which come under its direct control. The Peking University has been reopened. This is also true with the Tsing-hua College in Peking, and competitive examinations were held last summer with a view to selecting a number of students to be trained before sending them to America to study. The Central government has also been able to send abroad twenty-five of the revolutionary leaders to receive a Western education; fourteen of these have come to America.

In the provinces the financial stress is less stringent than the central government, and efforts for the extension of educational privileges and facilities have been pushing forward with considerable rapidity. Provincial as well as local educational associations are showing great activity. During the month of August, 1912, examinations were held in Tsinanfu, Shantung province, for students who are desirous of being sent to the United States for college educa-

tion. The Kwangtung province, in spite of its financial stress, managed to send during the past summer 100 students abroad, twenty to America, ten to Europe, and seventy to Japan. The Kiangsi Provincial Government has recently sent sixty students abroad for advanced study. Of this number, 16 were sent to America, one to England, one to Germany, two to France, two to Belgium, and the rest to Japan. Early in the year of 1912, the Commercial Press in Shanghai undertook to supply a Chinese educational exhibit for Teachers College, Columbia University. An announcement of the fact was made by the said press, and within the course of two or three months, some six hundred schools responded and over seven thousand articles were sent in. Before the exhibit was sent from Shanghai, an opportunity was given to the public to visit it, and in the course of three days over ten thousand people availed themselves of the opportunity, showing something of the enthusiasm of the people toward things educational. These and other facts which might be mentioned, indicate clearly that the provincial authorities, as well as the people, fully realize the importance of education in the national life of the new republic and are exerting every effort to develop the system of education both extensively and intensively.

At present the government and the people show a strong tendency to emphasize primary education. Some adjustments and combinations are being planned in higher education, and the money thus saved will be devoted to the establishment of more primary schools of both grades in order to hasten universal education, which is the goal of the new educational policy and is a problem which has loomed large in the minds of the Chinese statesmen and educators since the establishment of the republic. The charge has often been made to the effect that in introducing modern educational institutions, China made the mistake of starting at the top and building downwards, and in her anxiety for universities, high schools, and middle schools, she overlookt the importance of the primary schools. Assuming this charge to have been true, the mistake is

now being remedied and primary education is now receiving the attention which it deserves.

One more important tendency remains to be noted. The statesmen and educators of China, realizing that manifold difficulties are still standing in the way to make education accessible to all, and that the stability of the republic is largely dependent upon the intelligence of its citizens, are now emphasizing the importance of popularizing education thru means other than the school, such as newspapers, art galleries, theatres, public gardens, museums, libraries, zoological and botanical gardens, public lectures, and moving pictures. It is their belief that these quasi-educational institutions will be able to exert a strong influence of educational value to the uneducated men and women as well as those children who are unable to go to school, and that thru these institutions a mighty social revolution could be effected. Already movements to put these ideas into practise have been reported. Early in the spring of last year, the formation of the Social Reform Association was announced. Among the organizers of that association are such distinguished men as Premier Tang, Minister of Navy; Liu, Minister of Education; Tsai, Minister of Agriculture and Forestry; Sung, and others equally prominent in the political and educational life of the new republic. In an article announcing the formation of the said association, some thirty-six different social problems were given as reforms which, in the opinion of the association, should be vigorously advanced. In Kwangtung and several other provinces, the provincial educational authorities have appointed, thru competitive examination, a number of lecturers to give popular lectures on topics such as self-government, education, hygiene, and philanthropy. Attention has already been called to the fact that the present Ministry of Education has a bureau, known as the bureau of social education, the duty of which is to advance the whole movement, namely, to popularize education thru quasi-educational institutions.

This treatment of the educational situation created by the revolution is necessarily incomplete. Perhaps enough

has been said to indicate the fact that the work of reconstruction in education, as in other phases of China's national life, has already well begun and begun with a great determination to win. The problem of supplying educational facilities to China's millions is so gigantic in its scope and so complicated in its character, that it calls for not only the highest professional skill, but a great deal of enthusiasm, patriotism, and altruism for its successful solution. The system existing today, being still in its infancy, is naturally full of imperfections and has plenty of room for improvement, especially when it is compared with the systems of other enlightened nations, most of which have taken centuries of adjustment and toil before reaching their present stage of excellence, and even they still have some room for improvement. New China, however, is confident that given sufficient time she will be able to work out her own salvation in spite of the fact that the problem is fraught with difficulties. For the present she needs time to regain her breath from the shock which she experienced in the transition from monarchy into republic. She needs time to consider what are the best elements in western education which could be utilized to her best interests, and what are the best elements in her own system which have proved best for China thru the centuries of her history and which should be preserved with all vigor and tenacity. In short, she needs time to readjust herself to the new conditions which now surround her. Meanwhile, young China believes that help and cooperation from the educators of the West are not only highly desirable but in a way indispensable to a speedy success. For this reason she favors and welcomes every effort put forth by all well-wishers of China toward the solution of the problem and the attainment of the high ideal which she has set before her. From the teachers and educators of the West, China expects to find sympathy and encouragement which come with the consciousness of a common purpose, and to gain, in no small measure, the inspiration of their highest ideals.

P. W. KUO

EX-PRESIDENT OF CHINESE STUDENTS ALLIANCE
IN AMERICA

IV

THE SABBATICAL YEAR FOR THE PUBLIC SCHOOL TEACHER

An increasing percentage of American universities and colleges is coming to recognize the value and even the necessity of the leave of absence to preserve the best sort of efficiency of their teaching staff, but as yet the idea has "scarcely gained a foothold in our high and elementary schools."¹ If such a privilege is deemed good for the teacher in the stimulating intellectual environment of the university, the public school teacher, who sometimes feels in the system like a small cog on a very big and mechanical wheel, may be pardoned for suggesting also the need and value of an occasional year of freedom and inspiration.

There has been so little agitation of the subject that it enjoys the unique distinction of being one of the few educational projects that have not come before the general public for consideration. Lack of public action on the question is due, not to antagonism, but to the fact that the idea has never even occurred to the average person. One could hardly expect that such a policy, unsolicited, would be initiated by municipal school boards, composed largely of business men, one of whose chief aims is the efficient and economical expenditure of school moneys. The demand must come from within where the need is most keenly felt. A few school superintendents have, with larger vision, recommended the sabbatical year, but in the midst of the many practical and pressing problems that harass the average superintendent, it is small wonder that this question should be forced into the background. The teachers themselves seem to regard it as a sort of heavenly Utopia utterly beyond their reach. I have talked with such

¹ Report on Agencies for Improvement of Teachers in Service, W. C. Ruediger, U. S. Bureau of Education, Bulletin 1911, No. 3.

teachers, hungering for the opportunity for further study, keenly alive to the necessity of it for the reaction upon their work, yet who could only hopelessly and helplessly say "They do it in Boston!" apparently under the fatalistic acceptance of the fact that Boston was unique, in a sort of category of its own, and that under no circumstances could the teachers of any other city expect to enter into the kingdom of such liberality and inspiration. However, with all due respect to Boston, as the most notable pioneer in the movement, the writer is unwilling to admit that the scheme is impractical or impossible for other cities, and the present article is an attempt to discuss the need for some such plan, and to show that where it has been carried out so far, it has proved both practical and successful.

At the present time the majority of our grade teachers in the public schools are normal school graduates; in our high schools, college graduates with their first degree. Tho it is impossible to conceive of any teacher by the very exigencies of the work, not advancing further than either of the above limits, yet, unfortunately, this effort often does not exceed the immediate demand for results, and we are obliged to face with some sense of shame, the condition of arrested professional development.

In these days of necessary specialization, system, excessive supervision, one of the gravest dangers threatening the teacher is that she (or he, as the case may be) will merely keep her nose to the grindstone of her daily work, burying the talents of originality and initiative and losing the capacity for larger vision and effort in the things educational. If, upon leaving college or normal school, young teachers could plan with some safety and definiteness of purpose for a year of sustained study even in seven or ten years, the reaction upon work in intelligence of attack and buoyancy of spirit would be marked. The effect would be inspirational both "before and after taking"! A year of study after some years of teaching would be more valuable (except perhaps financially) than a continuance of advanced work immediately upon graduation. A few

years of actual experience in the classroom furnishes the teacher with a practical sort of viewpoint and standard by virtue of which the substance and theory obtained from graduate work may be tested and adapted with real independence of judgment.

Every teacher worthy the name feels keenly the double professional burden of getting as deep as possible into his own particular subject both as to substance and method, and of keeping an intelligent grip upon the broader educational problems that effect the boys and girls with whom he deals. Altho much can be done by teachers individually to meet the above requirements, yet all will admit the greater stimulus of university work, in such study, and certainly its necessity, if the work is to count for a higher degree.

Many teachers have bravely risen to meet this demand of the profession and of their own ideals, by attendance at Saturday classes, summer sessions, and week-day lectures. In a paper given before the National Educational Association, 1904, the Superintendent of Schools in Providence, R. I., made the statement that out of six hundred teachers in Providence who responded to his inquiries on the subject, two-thirds of them had carried on some regular academic work in connection with their teaching. This seems an unusually large per cent which is probably accounted for by the advantages offered by Brown University.

Except when one's work is comparatively near a university, the difficulties of carrying on both teaching and academic study are great. Frequently it is either absolutely impossible, except by correspondence, or else it requires hurried trips on train or trolley; a mad exit when the last bell rings at school, and a breathless entrance into a lecture already begun. The value of this hand-to-mouth sort of work depends entirely too much upon individual circumstances to make any generalization upon it, but its disadvantages are obvious. The opportunity for scholarly leisure is absolutely lacking. Instead of the

effort that gives satisfaction to one's soul, one must be content to keep trimming the candle at both ends. There are moments when one end, if not both, is bound to flicker considerably. Saturday classes and summer sessions are possibilities, but the wisdom of giving up those precious opportunities for recreation and relaxation is, to many, open to serious question. Those who have pursued academic work in these ways while teaching, tho heartily admitting its value, nevertheless fully realize its limitations.

The human and social limitations involved in the above are to be considered as well as the intellectual and the physical. The teacher is both a human being and a member of society before he is a teacher or a student. He owes it to himself and to society to play a normal and worthy part in the world in which he moves. In fact, only by so doing can he expect to be of much real human use to the very vital boys and girls with whom he deals. This requires some expenditure of time, energy, and money. There is likely to be little surplus of these left for serious academic work.

President Garfield, of Williams College, in his last annual report, says in regard to the sabbatical year recently established there: "Teaching is often regarded as an easy profession. But the steady pressure under which the teacher labors for nine months of the year is more wearing than intermittent and various demands. The college year must, in the nature of the case, be devoted to the classroom. Vacation is reserved for the accomplishment of those tasks which the professor has been compelled to put aside during the academic year, but the summer recess is not long enough. Both teacher and college are gainers if a year's leave is taken, and taken regularly." Tho this leisure is more essential for the college professor who is doing creative work in his own field, yet some of the principles involved in the above apply to all teachers. One wonders, in this connection, whether, if such an opportunity were given, it would lead to more creative work on the part of our public school teachers.

Obviously, the ideal way for the teacher to carry on sustained study is to have leave of absence granted for that purpose. That so small a percentage of teachers apply for such leave suggests at once the financial difficulty involved. The dance is good, undoubtedly, but who is to "pay the piper"?

Many teachers, probably the average, have some responsibilities that can not be shifted, even for a year. The amount required to meet these, plus the cost of personal expenses involved in university residence, plus the loss of salary for a year, makes an almost prohibitive price to pay for keeping the flag of one's professional ideals floating to the breeze. This would be especially true in the case of a man with a family to support, or of a woman forced to meet a man's financial responsibilities upon a woman's salary. The privilege of a year's study seems to be limited to those who have some private source of income or few home responsibilities. For all others such a year of inspiration would involve either jeopardizing rainy day savings, or practising an economy that would make a man or a woman unfit members of their profession and of society. Neither of these courses could be called highly desirable.

The practical solution of the problem would seem to point toward some scheme of granting leave of absence for study with partial payment of salary. This would divide the cost between the teacher and the city. Would the advantages to the city be sufficient to justify such an expenditure of its money? Could sufficient limitations be made to safeguard the city from possible abuse of the privilege? It is easy to see objections to such a plan. Too many teachers would be absent at once, thus seriously crippling the service; the city would not be getting the worth of its money; the privilege would be abused by irresponsible teachers; it would open the way for personal favoritism on the part of the Board, and last but not least "it is not customary." As a matter of fact, all of these objections (except the last) have been successfully met by actual experience, tho this experience is so scattered and

comparatively slight that the scheme will still be regarded by many as an educational experiment.

In an able plea for the great desirability of granting to modern language teachers leave of absence with some salary payment, for study abroad (see Report New England Modern Language Association, 1905, Ginn & Co.), Mr. Josiah M. Kagan cites numerous instances² where foreign cities and countries not only allow full salary, but also provide further stipend to assist their foreign language teachers to a year of foreign study.

It is extremely difficult to find out what has been done along this line in our own country. The United States Bureau of Education at Washington has, as yet, never made a special survey of the subject; the writer is, however, greatly indebted to the Bureau for some suggestive references and for a partial list of cities where the practise is in operation. At the beginning of the investigation which was undertaken at first, without a thought of going into it more thoroly, letters of inquiry were sent to twelve representative cities.³ Of these, only two proved to have such a plan. Later, in an attempt to cover the ground geographically at least, inquiries were sent to the various states, address to either the secretary of the state board or the state superintendent. In the majority of instances it was the latter who answered. This process was something like trying to catch small fish with a large mesh net, and, as would be the case under such circumstances, the catch was not great. However, replies were received from all but five states.⁴

As was to be expected, many of these replies confest to a lack of knowledge as to what was being done in this direction by the various local school boards. The great majority declared that so far as they knew, nothing of the sort was done in their states. However, when one con-

² Saxony, Bavaria, Baden, Prussia, Sweden, France, Norway, Austria, London.

³ New York, Chicago, Boston, Philadelphia, San Francisco, Rochester, Denver, Colorado Springs, Buffalo, Cleveland, Seattle, Portland.

⁴ California, Colorado, Florida, Mississippi, Utah.

siders that in one of the states where such a declaration was made, there are two localities that have for some years been successfully trying the experiment, it is quite possible that others may have been overlooked. Seven of the replies evinced a real interest in the question and a vigorous approval of the idea. A few states, Illinois, Kentucky, Michigan, Connecticut, reported that occasionally state normal school teachers were given leave of absence for study with some salary payment. Massachusetts is at present trying to get some further legislation to make this possible. The State Superintendent of Oklahoma writes that they are experimenting with giving three months' furloughs for research work, every two years, with full salary, to teachers in their state normal school, and that so far they are pleased with the plan. Some ten years ago a system of furloughs for study with partial salary was inaugurated in the state normal schools of Washington, but was abandoned after it had been in force for four or five years, on account of some dispute as to the legality of the practise.

The following list of cities includes all that the writer has discovered that have put the plan into operation: Boston, Cambridge, Newton, Brookline, Gloucester, Mass.; Rochester and New Rochelle, N. Y.

Cambridge seems to have been the first city to adopt such a plan, in 1896. At that time, one of the teachers who wanted to study a year abroad, but who could not afford to go unaided, suggested that the city pay his salary and allow him to hire a substitute.⁵ This was agreed upon and the practise ultimately worked out into the Cambridge plan: "Any teacher who has served the city for ten years may, on recommendation of the superintendent and vote of the Board, have leave of absence for one year for purposes of study or travel, and may receive one-third of his salary, provided the amount in no case shall exceed five hundred dollars. Such teacher shall file with the secretary of the Board an agreement in writing binding the teacher

⁵ Report N. E. M. L. Assoc., 1905.

to serve in the public schools of Cambridge for one year after the expiration of such leave of absence or to refund the amount of salary received under the rule, unless it is otherwise ordered by the Board."⁶

The teachers of Boston have been accorded even more generous privileges. The Boston plan was adopted in 1906, as one of the first acts in the administration of the superintendent, Mr. Stratton D. Brooks. It may be summarized in the words of the Superintendent from his Annual Report, March, 1906. "Third among the items of legislation desired to increase the opportunity for personal and professional improvement among teachers the Board has established a system of leave of absence on half-pay for purposes of study and travel. By this plan any teacher who has served seven years may be given a year's leave of absence, that may, under the direction of the Superintendent, be devoted to improvement by study and travel. The teacher will be under obligations to make such reports as the Superintendent may require and to remain in the service of the city for three years after the leave expires. It is hoped that many teachers will avail themselves of this liberal opportunity and that the inspirational effect upon the schools will be highly beneficial." Boston also provides that a teacher may have a year for rest after twenty years of service.

The Newton plan has been in operation about six years. This allows one year for study with the approval and advice of the superintendent, after seven years of teaching, with half salary, or occasionally with salary minus that paid to a substitute. The teacher must present satisfactory reports of the work done, and must agree to teach in the Newton schools for at least three more years.⁷ The secretary writes that comparatively few are accorded this privilege, three receiving it during the past year.

There seems to be nothing in print to describe the plan in Brookline, but the superintendent writes that requests

⁶ Rules, School Committee, Cambridge, Mass.

⁷ Rules of School Committee, Newton, Mass.

for sabbatical years on half pay are quite certain to be granted by the school committee, as a matter of custom. A larger percentage of high school teachers, rather than grade teachers, avail themselves of it.

The superintendent of Gloucester writes that while they have no regular plan, individual requests are considered by the school board. Not many have availed themselves of the privilege, which has been made possible for several years. It is considered successful.

In New York State, the only two places that seem to have adopted the plan are Rochester and New Rochelle. In the former city, it came, in 1907, without any opposition, in response to a request from the teachers. The plan is similar to the one employed in Boston except that the number of teachers accorded the privilege shall not exceed ten, and the amount of salary that may be received during such absence shall not exceed one thousand dollars. Last year fourteen teachers applied for the privilege, but the ten were selected according to "length of service, distribution as to schools, and distribution as to positions."

New Rochelle has not yet adopted a fixed policy but for the past five years no such request has been refused to a teacher of at least seven years' experience. Only a small percentage of teachers have asked for the privilege, on an average, one teacher in the high school and one in the elementary schools each year.

As to the definite workings of the plan in detail, because of its newness and lack of accurate reports, it is difficult to write. In every instance, it is regarded as successful. Fortunately Boston has published a briefly summarized report of its experiences in this line. (Annual Report of Superintendent, December 1911, Appendix F.)

During the five years 1906-1911, ninety-six teachers were granted sabbatical leave for study or travel.⁸ This makes an average of a little more than nineteen teachers a year. It is but natural to suppose for the first few years

⁸ This does not include the forty-six who took a year of rest after twenty years of work.

the scheme was in operation, the number would be higher, for many would be anxious to seek the privilege. For the year 1910-1911 the number was only fifteen, which would seem to suggest that as the system is adjusted the percentage of absence may be lower. The distribution of these ninety-six teachers is as follows: From the normal school, 3; from the fourteen high schools, 31; from the forty-five graded schools, 54; special teachers, 8. This makes relatively a much higher average from the ranks of the high school teachers, probably due to the greater impetus of their college training, and greater advantage as to salary. Even with the larger percentage and with the generous inducements offered, a little arithmetic will show that the average absence per year from the Boston high schools for sabbatical leave has been less than one teacher for two high schools. In the grade schools evidently not many more have gone, on an average, than one teacher for each school during the whole five years. This does not look as tho the schools have been seriously crippled by such absence. On the contrary the secretary of the superintendent writes that the plan has proved very satisfactory.

This rather surprizingly moderate experience of Boston with its most liberal scheme is suggestive of what might be expected in any large city. In fact, the successful experience of seven different communities, for a period of from five to sixteen years, brief tho it has been, would seem sufficient to warrant other cities in making tentative experiments along the same line. No city has been crippled by too many absences at once. The limitations of individual recommendations by the superintendent; in some cases the fixing of an actual number limit; in all cases the fact that even with half pay, only a few teachers will not consider the personal cost too great; all these have kept, and probably will always tend to keep, the number of teachers taking such a privilege within reasonably safe limits. As to the danger from expense, in most instances the city has safeguarded itself partly by requiring the teacher to refund the money if he fails to return to the

school for a specified time. In actual outlay of money, the city is not so much out of pocket as it would at first appear; in fact, it need not necessarily lose one cent, since it costs much less to pay a substitute than a regular teacher. The objection that for the time being the city does not get its money's worth, is a valid one and should be seriously considered. Whether the renewed enthusiasm and further efficiency of the teacher upon his return would exactly make up the loss involved in the substitute work, is a psycho-mathematical problem that can not be accurately answered. It is difficult to estimate spiritual values in terms of money.

The superintendent of Cambridge, Mr. Cogswell, in a discussion of the question at the meeting of the New England Modern Language Association, Boston, 1905, in referring to the Cambridge experience, said that the Cambridge substitutes were usually young women from the Cambridge training school, who gave their best in order to establish themselves. Cambridge, in following the plan, had lost no money, and had received excellent work from substitutes, as well as improved work from the teachers upon their return.⁹

The outlay by the city must be regarded in the light of an investment for future returns. Mr. H. C. Morrison, state superintendent of New Hampshire, writes: "I am strongly of the opinion that such action could be taken with great advantage to the public schools, and that not only in this state but in all the states, the extra cost involved would be inconsiderable compared with the sum of money laid out upon less productive enterprises."

Mr. Albert Leonard, the superintendent of New Rochelle, after an experience of five years, writes: "I most heartily favor the policy of leave of absence with part salary for teachers in the public schools My own view is that a leave of absence with half salary should be given to teachers who wish to use a year for travel or study, provided, of course, that the teacher asking this privilege

⁹ Report N. E. M. L. Assoc., Boston, 1905, p. 19.

is a growing teacher and likely to render a larger service to the school system because of this opportunity for travel and study."

A number of superintendents have recommended the plan. The last Annual Report of Dr. Addison B. Poland, of Newark, N. J., contains a strong plea for a trial of the scheme, safeguarded by proper limitations. He says, in part: "Needing as we do in our secondary and elementary schools men and women of the highest attainments in knowledge and skill, is there any other or better way than to encourage, by a leave of absence on half pay, those who are willing themselves to make a real sacrifice? It means the giving up of half one's income—and its purpose is to enable the one making the sacrifice to become more efficient in the service he is required to perform. Stated differently, the city, by advancing a certain amount of capital (salary) obtains as a result a larger net income for the future."

A letter from Professor M. V. O'Shea, University of Wisconsin, in response to an inquiry for his views of such a plan, expresses the belief that its adoption would prove of great value to the educational work of this country. After referring to the physical and educational necessity of leisure for study, he concludes: "Of course, if teachers should be given a sabbatical year, say on half pay, it should be understood that they spend their time in a manner that would prove of benefit to the schools of the city in which they were employed. I should not approve of a sabbatical year in which a teacher would be wholly idle. On the other hand, I think it would not be advisable to require very strenuous work of a teacher during this period of release from regular duties. He should certainly be required to study or observe school work with a view to becoming acquainted with the latest and best contributions to educational theory and practise, but he should be permitted to indulge himself in a considerable amount of relaxation."

In these days of hue and cry for greater efficiency and scientific management business men fearlessly face the outlay of money to make money. In the work of teaching

there must be an outlay of personality to create personality. Whatever the city can do to keep its teachers vigorous, alive, fresh, enthusiastic, will surely be reflected in the boys and girls who are under their influence. While this is true of all schools, it seems to the writer peculiarly true of our secondary schools. The American high school is truly the college of the people. It has also been held by some to be, shall we say, the least conspicuous success of our school system. However that may be, its power for influencing the future citizens of our Republic is tremendous and the city willing to adopt any agency that will give to its teachers more sanity of outlook, a keener insight into the ends to be attained for the individual and society and the way to obtain them, will inevitably reap the reward in the higher quality of its citizenship.

The heaven has already begun to work. A number of superintendents believe in it; individual teachers and bodies of teachers are asking for the privilege.¹⁰ The idea is yet in that pioneer stage when what is done by one city is regarded as a precedent or model for another. This is also the time for free criticism or suggestion. After several months of meditation upon the subject, the following represents the views held by the writer. Altho one hesitates to quarrel with mere terms when the real thing is so desirable, yet the choice of the words "sabbatical year" is not an absolutely happy one. There is a biblical implication of "seven" and "rest" involved, not altogether suggestive of what the actuality may be. In one or two cities private bequests have made teachers' scholarships possible. Every college and university has its scholarships and fellowships. Would it be too Utopian to query whether the municipality, regarding its teachers as students, might not find it expedient to create or make possible a certain number of teachers' scholarships, that is, leave of absence for study either in this country or abroad, with definite stipend allowed? The holder of such scholarship might be expected to carry on an investigation of a problem con-

¹⁰ Such a request from the High School Teachers' Association of New York City has been presented to the Board of Education.

nected with his own particular field of work. In some instances city superintendents could receive valuable assistance by having full investigation made of some field in regard to which accurate and broad information was desired. The holders of these municipal or city scholarships would receive them for merit and service, would consider them an honor and a trust that would involve a very real obligation to "make good." The scholarships could be given with all necessary conditions to safeguard the city from loss. Whether to this plan should be added the privileges of travel and rest is a matter upon which localities would differ. Certainly, while this scheme is in this experimental stage it seems desirable that the details and results, where it is being tried, should be made as available as possible for observation and study. It has seemed, almost, that the various cities had obscured their light, with great modesty, "under a bushel," instead of placing it on a candle stick so that it might "give light unto all of us in the house." This article is a tentative attempt at such a candle stick.¹¹

Meanwhile, both theory and practise would seem to show: first, that some kind of grant of leave of absence for study is the only way by which a city can hope to reap the benefits from having even a small proportion of its teaching force live up to its highest professional ideals; second, that the scheme properly safeguarded, can be carried out with little or no danger to the financial or educational interests of the city; and third, that the temporary loss of the services of an experienced teacher is a small price to pay to save the schools from the danger of an ultimate and far greater loss in efficiency that may come from the possibility of a gradually fossilizing teaching force.

KATHARINE F. BELCHER

BARRINGER HIGH SCHOOL
NEWARK, N. J.

¹¹ The experience of Boston was the important Hub from which the writer was able to branch out. She wishes especially to acknowledge her gratitude to Professor James Geddes, Jr., and to Mr. George S. Burgess of that city, as well as to express her grateful thanks for the courtesy of the many, whose ready responses have made this investigation possible.

V

THE DISCLOSURES OF A COLLEGE ELOCUTION CLASS

For a college to teach students to write and not to speak would seem on the face of it an illogical discrimination. The more rational proceeding is to assume they can do both or neither. In actual practise, too, they do the former a thousand times more than they do the latter; and all but a very few are in after-life estimated by what they say rather than by what they write. "To write like an angel and talk like poor Poll" is bound to make nine-tenths of the people the average man comes in contact with underestimate his powers. Similarly, what will it profit a college in general estimation to graduate one good writer and ninety-nine bad speakers? Considerations both of common sense and common repute, then, demand that education put more emphasis than it does upon the spoken language.

These two aspects of the matter are so simple, however, that if they possess any power to convince they would have done so long ago. It is only thru some other aspect that one may hope to effect the systematic introduction of oral English. In a more or less tolerated and tolerable way, the study of oral English in the two branches of elocution and public speaking has found an anomalous place in the college. But it is not taught in any approximately adequate manner in the school, and the college age is too late to begin it. There are then too many bad habits to correct.

Most teachers would agree that the average student arrives at college under-equipped in English, but I wish to go further than this. The vague notion that he is unable to make use of spoken and written English as an instrument for his own expression is a serious understatement

of the lesser part of the matter. The truth, as an elocution teacher sees it, is sensational. The average student who comes to college can not make use of English written or spoken as an instrument of anybody else's expression. He can not read or even listen understandingly. If every college instructor can only be made to see this, the goal of oral English is won. For naturally each instructor will perceive the futility of prescribing reading to eyes that see not and of lecturing to ears that hear not. This is precisely what I wish to show in this paper, and to show that the only way to secure the apprehending eye and ear is to begin oral English young.

To go into the genesis of the inability to read understandingly is at present beside the purpose. The blithe art of emotional skimming—ladling off what appears to be the cream of the page—is certainly somewhat perfected by reading overyoung such writers as Shakspeare and Scott. The boy and girl on the lookout for the emotional content only, especially when the rational content is outside of both their interest and their grasp, get naturally to feel from such writers that there is a vast deal on the printed page which is of no consequence to the main thing, and that it must be expected of writers that they will pad out uselessly what they have to say. At the moment we are concerned, however, only with the result. That it is universal every teacher of elocution knows, merely because he has an exact opportunity of finding it out. The teacher of anything else may discover it by asking his pupils to read aloud to him a page which develops thought they imagine they have mastered. The ability of the average student to grasp anything beyond simple narrative of event can not be counted upon; it grows less in exact ratio as event and emotional association grow infrequent; it usually disappears entirely when these two disappear.

To the unbelieving instructor who thinks that English already occupies too large a place in the curriculum, let me propose two other simple experiments. Ask the student to return to you in his own words the substance of a page

of your required reading or of the lecture which he has just heard from your lips. Tho fresh from both, he will generally prove unable to give you a coherent account. If he is fortunate enough to preserve the outlines of the thought, he has kept no relation and no proportion. In place of an articulated skeleton, he generally presents you with a heap of bones.

What these bones are is best illustrated by his note-book of your lectures. If you will run thro that most depressing reading in all the world, you will perceive that he has generally remembered the illustrations and forgotten the ideas they illustrate. That is to say, he has received with definiteness only emotional impressions. There they stand, one after the other like a row of obelisks, in all the appalling starkness of isolation—the figures, analogies, comparisons, epithets, paradoxes which you have used to clinch your thought. The thing to be clinched, unless it was taken down as dictation, you may look in vain for. A student's note-book is like a box containing only parts of a picture puzzle. What is there is not only jumbled together, but the highly colored parts are the only ones that remain, and without the background it is impossible to reconstruct the picture. As with the lecture so with the reading. There is an emotional recollection of some striking nouns, adjectives, and verbs, or combinations of these, but the background has fallen out. How the chief words are welded into sentences, and the sentences into a progressive development of thought is beyond him. In writing notes into his note-book and in reading to himself the printed page, what he has failed to appreciate are the connectives. Like Alfred Jingle, his nature is too brisk to lose any time over them. Not having learned how ideas are built together into a structure, he has no sense of the architecture of speech, spoken or written. When he reads, he reads isolated ideas substantive by substantive as the early engravers used to draw trees leaf by leaf; and like them he succeeds in getting an entirely wrong impression both of the part and of the whole. He fails to perceive the con-

structive relationships. He generally appreciates the significance of "and" or "but;" he may even see much virtue in "if;" beyond the coarsest of the conjunctions, however, he seldom goes; the entire range of finer and less formal affiliations might as well not be employed at all—or, worse still, they merely fumble the meaning of the major assertions already apprehended. When he listens, he can not help hearing the significance of even the subtlest of connectives in the lecturer's voice, but unfortunately, since he understands their value instinctively, he does not feel the necessity of reproducing them—what is so immediately apprehendable in the context seems to him to be implied in the assertions themselves. Consequently, here, too, all relationship drops out; and the impression he receives when he crams up on his notes for examination is as crudely inaccurate as that which he gets from his other reading. In the one case, he disregards the connectives on the page; in the other, there are none to disregard.

Now, all the connectives of written speech are exprest instinctively in the voice, and with exquisite subtleties and countless minor variations and qualifications and dependencies which even the nicest writer is incapable of indicating formally. These shades of meaning, however evasive in writing, are immediately intelligible to every hearer—merely because inflection is a natural language which everybody possesses quite independent of his acquired vocabulary. So natural a language is it, indeed, that a hearer who fails to comprehend any of your assertions perceives nevertheless and at once the relationship which those assertions bear to one another. Like Desdemona, he understands a fury in the words when he fails to understand the words themselves. If then the failure of the student to apprehend his reading is caused—as I believe—by his failure to appreciate connectives, it should not be difficult to see that the voice is the best medium by which to teach the significance of the relationship of exprest ideas, precisely in the same way as it is the best index of ideas ungrasped. It should not be difficult to see

that the best way to deal with the unapprehending student is to give him practise in consciously translating the connectives of written speech into the inflections of spoken speech.

The program of oral English proposed for the school is, therefore, (1) reading aloud, (2) returning the thought in paraphrase and abstract, (3) discussion and public speaking. The third part of this program—oral composition—I will not go into; since everybody, in college at any rate, now recognizes its utility. In this paper I desire to emphasize the first two branches of oral English, primarily because the college teachers of elocution lately recommended that an oral examination in them be given to entering college students. Not only from the nature of their work did the elocution teachers perceive the necessity of such an examination, but they contended that such a test would immediately react upon the schools. Since their proposal, a report from the Chicago Teachers College has demonstrated that the latter claim was substantial. In the Chicago Teachers College they examine entering students in oral English by making them read at sight short selections of poetry and prose, and deliver speeches of a few minutes' length on a topic chosen from a list submitted to them. The effect of this examination has, according to the report, been very striking. While before they began this method they were very crude in both branches of oral work, the immediate result of giving such an examination was that students presented themselves more creditably. They knew that they must read and talk, and consequently prepared themselves to read and talk. But altho the Committee on Uniform Entrance Examinations has now recommended that all colleges test their entering students in oral expression, the imperative need of such a test is only vaguely appreciated where it is appreciated at all, and it is in general unguessed by any but an elocution teacher. He alone appears to perceive in all its seriousness the prevailing habit of emotional skimming.

Reading aloud in an elocution class, then, discloses con-

stantly the failure to have acquired the meaning on the first and silent reading. The daily class procedure is tedious but illuminating. When you tell a student that the reason he can not make you understand what he has read is not your perversity but his ignorance, he is indignantly incredulous. He says it is only because he can not twist his voice to it, and that is what he is there to learn. You reply that he is there to learn to be effective and that you can not tell whether he is or not until you understand what he is trying to say; that you have no difficulty in understanding him when he is, as at present, talking out of his own mind; if then you have such a difficulty when he is using the words of another, it is merely because the thoughts those words stand for have not as yet entered his own mind. Still he insists, with a defiant determination not to look the worst in the face, that there are two ways of talking, his own and the author's; and it is merely because he is unused to the language. Nor is he convinced until he is asked to put the author's thought in his own words that hitherto he has really failed to grasp it; nor even then will he own that the very moment he did so he was enabled to read the language aloud with perfect intelligibility. All this squirming is merely because the student is unwilling to admit the drift of his present failure and its enormity—that he is not in the habit of getting the thought of what he reads, that his eye merely runs over lines of words and recognizes them separately but his mind fails to take them in as a group. Well may he be unwilling to admit so discouraging a realization—less skipping and irresponsible spirits than his are apparently unwilling to admit it of him! The point seems to be that had I not been there to nag him into several attempts to express the passage, he would have been entirely satisfied with his first reading. Indeed, only for the moment is he dissatisfied now. He still goes on believing that he is reading books and that he has earned the right to judge them, when in reality he has received from them only a loose im-

pression of the more picturesque words and thoughts and these for the most part only in isolation.

Oral reading, then, every elocution teacher has found to be an exact test of apprehension. As the page presents more and more distinct emotional associations—in the development of exposition pure and simple—the impressions made by it become more and more bodiless. As the inter-relationship of the thought becomes more intimate, what impressions he receives become more misleading because they are necessarily more separated from each other by their infrequency. If the text taxes the reader with the necessity of balancing and comparing ideas, keeping several in hand at once, he gets practically nothing at all from his reading. That is to say, just in proportion as connectives increase his apprehension diminishes. An exprest double antithesis, even when it presents emotional association, often floors an entire class. An antithesis which leaves one of its members to implication is practically undetectable by the average student on his first reading. Implication is, indeed, one of the last things to be grasped. The difficulty of making a class perceive that even the simplest speech implies as much as it asserts might well discourage any deliberate employment of subtleties on the part of the writer. The recognition that each sentence has, as well as occupying its own position in space, a backward and a forward glance, is a nicety undreamed by the average student. Such are the disclosures of a class in elocution.

But when it is claimed that oral reading is an exact test of apprehension, those who are not elocution teachers may object. The trouble, they say, is a mere matter of the translation of an apprehended thought into the vocal expression of another person's words. Since the thought comes from these words in the first place, however, this does not seem reasonable. Or it may be said that the mind in reading a sentence by the eye alone suspends its decision as to the relationship of phrase with phrase until the sentence is completed, while the voice, having by necessity

fixt what should be left fluid until the period, naturally makes some faulty inflections. But this contention, of course, is valid only with reading aloud at sight. Others say it is a matter of what might be called vocal self-consciousness or of inexperience. For one reason or another, they explain how it is that goods which have just been purchased by the mind are generally lost in delivery.

Some of the failure to express the thought may, it is true, proceed from the failure to bear in mind that speech is not subjective but objective in intention. Since thought precedes speech, the thought—as it were—grows stale in the very instant of its acquisition; and in the subsequent expression the instinctive devices of the voice—inflection and emphasis—fail to manifest themselves correctly, merely because the ideas are not at the moment of speaking grouping themselves together for the first time. Hence arise the false inflections constantly employed in the stereotype and accustomed phrases of orators. The mind, as it were, absents itself—because it feels that these phrases, so often uttered, can very well take care of themselves while it hurries ahead to shape the newer thoughts that are on their way. Any language allowed to take care of itself generally acquires in utterance an inflection which betrays the fact by its greater or less unintelligibility. One can always hear—except in the voice of the expert actor who has learned by rote the mechanics of spontaneity—when the mind lets the machinery of speech for the moment run itself. In like manner, it may be contended that the mind of the student, having perceived the thought once and not being as concerned as it should be with the objectivity of the oral act, is no longer exerting itself upon the thought as new material and hence allows the voice to present it mechanically. But while this distinction exists in speakers and is real enough, it makes little difference in readers. Generally, false inflections and false emphasis indicate not a mind which has temporarily absented itself but a mind which was never present at all—uttering mechanically words which it recognizes but the significance of whose

connection has not been grasped. A proof of this constantly occurs in an elocution class. If you tell a student there is only one part of his good reading which you fail to comprehend, he will either admit or demonstrate by paraphrase that this is the part he failed to comprehend himself. There is nothing capricious in the relation of the voice to the sane mind. What the mind understands, its voice, granting the words, is capable of making understood. The voice may, in a dozen ways, deprive the thing of interest and effect, but it can not—except by deliberate intention—deprive it of intelligibility, provided the thing is at the moment of reading aloud being apprehended.

Nor is work in written composition sufficient to correct the habit of misapprehension. An accurate writer does not imply an accurate reader. Many a student who can write excellent English, even unto the exhibition of good structure as well as good diction, is able to apprehend the printed page only esthetically. He has merely that sublimated kind of emotional perception, the artistic. That this can be entirely divorced from the intellectual both in expression and in perception, is crystallized in the familiar remark "That is beautiful but what does it mean?" It is true that I generally find that the students who write best read aloud best, but there is no necessary connection between the two. One of the best writers I ever had, whose writing was full of the nicest discriminations, was entirely unable to read a page so that it could be understood. This was not because of any vocal monotony in quality and pitch and speed, but rather because of the false inflections which demonstrated that he was failing to apprehend the connections of the ideas as they came up. It can not be maintained that this was purely vocal, for this man did not wrongly inflect his own thoughts and thereby disturb their sequence—nor does any one else. There can not be two kinds of voices, one for another's thought and one for our own, with the instinctive devices of the voice failing to work automatically in the second kind only. The excellence of this man's writing must be set down to a particular inter-

est in expressing himself. When he came to expressing another person, he showed that he lacked apprehension in reading and that he had as skipping and irresponsible a spirit as many who were much worse in writing. Diction, phrasing, rhythm were the things that contented him in reading, since he perceived them emotionally; the exact intellectual content escaped him. Such a man will read aloud fluently, melodiously, but in a voice which merely approximates appreciation and is animated with a wide range of false inflections. When you ask him to paraphrase the thought, he will drop his eyes to the page again and run over it rapidly before he is able to make a respectable answer. Students who write well (unless, indeed, their excellence is obtained only by much use of knife and file—two tools not to be found in the average kit) will, like this man, always give a good account of themselves in oral composition but not necessarily in reading. If we could teach all students to write well, it appears that after a little exercise in the new medium they would be learning to speak well at the same time; yet we could not be sure that they were reading properly. Oral reading for the good writer as well as for the poor one, is the needful test of apprehension.

As will already have been seen, there is another test. It is to make the student return to you in his own words what he has read. This, of course, is what all instructors do periodically in examinations and quizzes. An instructor in elocution must (alas!) do it most of the time, since it is his only way of convincing stubborn readers that the reason they have not succeeded in making the author understood, is because they do not themselves understand. Since everybody agrees on the value of this exercise, it is not necessary for an elocution teacher to elaborate on the subject further than to call attention to two particulars. It should be begun with children when they first begin to read, and should be systematically continued. Once let the habit of inaccurate reading be well started, it is never likely to be broken down. Paraphrase should be made a part

of the reading exercise itself—so much reading, so much paraphrasing; and at the end of each group of ideas, an abstract. Secondly, it is necessary to remember that the time given to this branch of oral English is, like that given to reading itself, given to all the other departments of study. Unless a child really knows how to read he can not really be educated. The ability to convey thought clearly depends upon the ability to get thought clearly, and is hence the fundamental requirement of all education.

The college teacher of elocution in demanding of a reader a paraphrase or an abstract of the thought just imperfectly express—a demand which in the present unfortunate state of affairs is ever on his lips—is doing the work of all the rest of the faculty. If they could hear how often a student will read a sonnet, for instance, and be unable to tell what it is about; how often on being questioned he will demonstrate ignorance of a large portion of it (of fourteen lines which he has prepared!) and reply that he did not think it mattered, and that he liked and understood the other part—all instructors would partake of the dejection which is the daily bread of the elocution teacher. He at least perceives fully that there is no better and no more inexpensive training of mental processes than that of making paraphrases and abstracts of what has been read. To get an idea in one set of words and give it in another set; to get a progressive series of ideas on one scale and reproduce them on a smaller—these two simple and universally available processes require not only original accuracy of apprehension but a grasp of the primary principles of proportion and emphasis. A student who can make an adequate and proportional abstract of a sonnet has a grasp on the fundamental processes of thought as well as on the sonnet itself. The perception of what ideas are superior, what subordinate, and what on the smaller scale negligible, represents the highest mental training which it is in our power to give, and without which the knowledge and culture with which we store the mind are unavailable.

That the student in getting this by paraphrase and abstract is cultivating the use of English as an instrument does not make the English department the only beneficiary of this work. Even the instructor who refuses to admit that a man is judged by the English he keeps will perhaps admit that a study which is so basic to all studies may justly occupy a larger place.

But while you may, by the use of these two methods, force the average student to think occasionally, it is too late at the college age to give him the habit of thinking. Too late is it also to compel him to learn how to read. Even if it could be done, it certainly involves much waste of present opportunity. Nor does the average boy and girl get as far as college. Oral reading assisted by paraphrase and abstract should be regularly employed in the schools by teachers who will insist on the extraction of the last essence of the thought. Such reading as is now practised is improperly graded, the intellectual content being beyond the grasp of the pupil, or is inexactly rendered with inadequate correction from the teacher.

And now to come to the purely personal side of the disclosures of a college elocution class. There is another reason why oral reading rated primarily from the intellectual side and the practise of making the student return what he has read in paraphrase and abstract, should be systematically employed at school. Whatever one may think of teaching the artistic side of oral expression, there it is. Some training in it everywhere exists in school and college by popular demand. Either make the special business of elocution possible or abolish it altogether.

The business of the elocution teacher—apart from the purely technical side of his work, voice training—is, I take it, the teaching of good diction and the cultivation of appreciation by the oral interpretation of literature. The first is mechanical, the second is conventional, the third is spiritual. The first two are practically as well as nominally less important than the third. Voice training is so individual a matter and needs such prolonged atten-

tion that only suggestions can be given in the classroom—unless the student will continuously practise outside, just as systematically as he does the other part of his physical work in the gymnasium, he can not overcome a bad vocal habit or create a good one. Good diction, too, insisted upon only in the elocution period is meaningless; and as a matter of fact, the only part of the teaching of good diction which exclusively belongs to an elocution teacher, is to point out bad habits of enunciation and articulation, and how to correct them—the teaching of good pronunciation and of the avoidance of dialect should be general. The chief business of the elocution teacher, then, is the interpretation of literature. Even if there is a difference of opinion about this, it will be conceded that at least his main material is literature. It is by means of the appreciative reading aloud of literature that he trains the voice to become the adequate and pleasing agent of the reader's own thought and feeling.

It will be owned that it is a waste of function and money to employ an elocution teacher to do only what any teacher is or ought to be fitted to teach—namely, apprehension, or rather (as it works out with the college teacher) to teach a student that he generally misapprehends. I have never, except in the case of a few rare minds, had time in the space of a college year to reach the cultural part of my business. So occupied am I in showing the student that he can not read to himself accurately that I never get a chance to teach him how to read to others artistically. However much rational oral reading assisted by necessary paraphrase and abstract may cultivate the mind, it cultivates nothing else but the patience of an elocution instructor. These must be his methods of testing the student's apprehension, but I submit that a course which consists entirely of examinations never gets on. This is unfortunate, since I conceive that I ought to be about my real business and I think that my real business is important.

My business is not to translate but to interpret literature—to interpret by reading it instead of lecturing about

it; and, more importantly still, to train my students, by developing their sympathy and their imagination, in the habit of interpretation for themselves. I can not make them appreciative readers until they have learned to be accurate readers; and if a dozen years of schooling has failed to teach them this, I can not do it in one year and get to my own work also. If to read aloud accurately requires a closer thought-analysis than the average student ever gives to anything else, to read aloud illuminatively requires a sympathetic and imaginative cooperation which the average student can cultivate nowhere else. Sympathetic reading aloud is a fine art, and it is the only fine art within reach of the gifts and opportunities of every student. It affords to many students the only esthetic and spiritual development they ever receive in college, or—in the realm of art—in their lives for that matter. If the teaching of this fine art is worth while, it would seem that the teacher of elocution might be allowed to get to it by reason of the early acquirement of apprehension in the schools—particularly when it is seen that unless a student possess this he is unable really to possess anything else we offer him.

Only to the rare youth does this sympathetic and imaginative cooperation with literature come of itself. Or rather it is only the rare youth who retains it. It comes of itself to all children apparently, but early education seems to warp it out of them. This need not be the case; but granted that it is so, should it not be the business of education to bring it back again? Upon closer inspection it would appear that children have this cooperation only when they fully apprehend. For the castles of giants and the revels of fairies are perfectly grasped—that is why they are appreciated. In childhood appreciation and understanding go hand in hand. What is education if it fails to increase apprehension as it increases the number of things to be apprehended? But as children begin to read books they do not understand, their minds, which have been stimulated at first by mystery and vagueness, little by little

grow dulled in response. Why not? The mystery and vagueness each day glitter less, because, as they are approached, they prove to be only obscurity; and as the outlines of the pictures presented by their reading grow more blurred, the world of reality around them is each day unfolding itself more distinctly. By the time the child reaches youth, this sympathetic and imaginative cooperation is gone. If the child's apprehension kept step with the educative process, perhaps it would not be so. But since it is so, should not education bring back what it has taken away?

To teach literature and not the appreciation of it is presenting a picture-gallery to the blind. It is well known that the higher forms of literature can not be appreciated by young people except when read aloud, and that reading aloud enriches the appreciation of even discerning minds. It is not necessary to remind the lecturer on literature how much he must rely on reading aloud (even tho, as too often, he enforces only the rational content of the text) in order to secure the appreciation of his students. Style and poetry can not be really approached at all unless orally. The subtler the art, the more necessary is vocal interpretation to point it out.

Upon poetry, indeed, the necessity rests with two-fold obligation. That this is an unpoetic age may not be entirely because it is a scientific one. Our reason may perhaps be affronted when it perceives that the great bulk of poetry is rather flimsy stuff; but if enjoyment of the more substantial kind is waning, it may well be because the beauty of verse as verse lies in its rhythmic utterance and we no longer utter it. In the general failure to appreciate orally its metrical values, it appears to be but a cramped and unsatisfactory sort of prose. When the comic column of a newspaper prints verse as prose, one reads it asking himself why anybody should write in so pointless, feeble, or peculiar a fashion, until some odd word reveals the presence of a rhyme and explains the puzzle. The best sonnet printed as prose is queer stuff to the eye; if it be read aloud

in such a way as to sacrifice the fundamental quality of poetry, it is equally queer stuff to the ear. On the other hand, those oral readers of poetry who have any appreciation of it as such, fall for the most part into two divisions—the one preserves nothing whatever but the metrical values and reads with a scansion repellent to sense and humanity; the other reads in a saccharine monotone equally destructive of humanity and sense. Both shear away the intended sense from the sound, just as the prosy readers shear away the intended sound from the sense. If the appreciation of poetry is as rare as the inability to establish orally its sound and sense values at the same time seems to indicate, no wonder poetry gathers dust on our shelves. But if the coming generation cuts out poetry altogether, how much of the treasure of the ages will it not forfeit?

Lastly, illuminative oral reading should be taught because it is the only creative work which the average man has a chance at. Work of interpretation is work of creation for the worker. The difference is only one of degree and of the permanence of the material result—the permanence of the spiritual result is the same. The interpreter like the creator gives shape and expression to something which was there before but had hitherto existed unperceived by him. A student who achieves a reading of Shakspeare unknown to him before is a creator. He has made something new out of old materials, and no creator can do more than that. Such artistic creation—the imaginative cooperation with what he reads—is the birthright of every child, and that he should lose it just as creation widens on his view is pitiable. The loss, I think, is one of the results of his learning to read without learning to understand.

ALGERNON TASSIN

COLUMBIA UNIVERSITY

VI

THE CHARACTER-FORMING INFLUENCE OF VOCATIONAL EDUCATION¹

Education has, in the past, been mainly concerned with the production of the man and the citizen. Doubtless the stress laid on the particular end in view has not been the same in all countries. In Germany, for instance, the predominant note has probably been the love of disinterested learning, in France the pursuit of culture, in England the development of will-power. On the other hand, except in the preparation of the future divine, doctor, lawyer, or teacher, the professional or vocational side of education has been lost sight of, or else has been provided for in special schools with a more or less direct utilitarian bias.

The chief problem of education for the next twenty years, as I conceive it, is to graft these detached utilitarian establishments on to the main trunk of national education at all its stages, to bring them in fact into organic and living connection with it, or else, where such establishments do not exist, to engraft and develop in our schools of general culture such bifurcations and branches as shall prepare the pupils to some extent for their future careers and callings. Hitherto the ordinary school—which represents the preparation for life—has been too much divorced from the special school which represents the preparation for livelihood. And one of the factors in this isolation— or, rather, in preventing a *rapprochement*—has been the mechanical conception of life which, derived directly from the current philosophy of the times, has dominated our whole conception of organization and administration. It has led directly to the conception of education as consisting of

¹ A paper read at the Second International Moral Education Congress at the Hague, 1912. Reprinted from the London *Journal of education*.

separate divisions and types, complete in themselves and merely juxtaposed. This essentially mechanical and lifeless conception is now giving way before the more fruitful and life-giving biological conception that all education is organically one, and that the soul or spirit should be able to pass thru the entire organism from the root to the uttermost branches. In more than one country the baneful effects of education being thus split into isolated parts is still to be seen. In England, in France, in Germany certain portions of education are under one authority, certain portions are under another, and too often there is no clear coordination or cooperation between the different authorities concerned.

Unfortunately this permanent divorce between the school of general culture and the special schools results in a separation of spiritual ideals and economic aims which is not only harmful to both, but especially to the individual in whom they ought to be combined. The school of general culture when separated from the special school remains as heretofore too much of a cloister of hot-house reared virtues, that are more or less liable to perish when exposed to the rough-and-tumble of the world. Or, at best, it tends to produce a sort of caste morality, while allowing the pupils to adopt a thoroly different code of ethics in the business world or even in the world in general. On the other hand, the special school, if wholly divorced from the moral influence of the school of general culture, tends to substitute Mammon for God and to make self-interest and self-advancement supreme. By itself it can never rise to the idea of a profession, much less a business, being really a vocation. At most, it can only create a sort of inter-professional honor which morally is little superior to the freemasonry known as honor among thieves.

Isolated, the school of general education tends to barren idealism which too often, unable to take abiding root in a workaday world, withers away; isolated, the school of special education tends to ruthless realism—to the grim doctrine of “devil take the hindmost” and all it connotes. Only

a close union of the two can produce the best type of individual—the man of action inspired by high and humane ideals. If the future pupil, therefore, is to be properly equipped for the struggle of life, he must come under both forms of training. And herein lies the general weakness of elementary education in most countries today. In spite of abundant signs of improvement, especially in England, it is still too exclusively a school of general culture. It is still too little a preparation for livelihood. There are, in fact, large sides of the potential *Thätigkeit* of many pupils which are either ignored by it or else only insufficiently taken into account. Only the literary boy who by a scholarship can pass on to a higher institution may be said to be deliberately preparing himself for what may ultimately be his life's career. But the boys who will be, or could be if properly educated, mechanics, agriculturists, designers, and skilled artisans in general—how can they form any vocational ideals if they hardly know before leaving school what calling they are going to follow? The very root idea of vocation is initiation or self-dedication, not simply for selfish motives—it implies, in fact, as far as the world is concerned, the desire not merely to get the best of it, but to make the best of it. And this initiation again implies a preliminary period of self-preparation, which should begin while the pupil is still in the ordinary school.

If, then, vocational education is to produce its genuine effects, if it is to inspire the pupil with a taste or liking for his future calling, as well as to develop his aptitude for it, it must in its turn take into account the tastes and aptitudes of the pupils, or, in other words, it must sift out and cater for the broad categories of human activities, aptitudes, and talents which have hitherto been all more or less lumped together, especially in the elementary school, in an undifferentiated category.

Vocational education means, then, the sifting out and selection of those who are suitable for the vocation they are likely to follow, in place of the present system of com-

pulling all and sundry to come in and partake of one form of education which is predominantly literary. It means, in fact, the provision of sufficient alternative types of education, so that in future we shall be really organizing the selection in place of the present wasteful methods of natural selection, with their ruinous aftermath of failures and *non-valeurs*.

Happily the number of broad, fundamental categories into which the talents of mankind can be divided are comparatively few. There are the more purely abstract ones, the literary and scientific, which are catered for in our secondary schools; the mechanical or constructional, which is provided for to a certain extent where engineering sides exist; the artistic, especially in the sense of art applied to design, which is scarcely recognized in the ordinary school; and the biological, dealing with life in all its forms, and especially with agriculture, which, so far as most countries are concerned, is very scantily dealt with, tho there are signs that it will become much more prominent in the near future.

If, then, as we have seen, vocational education means giving the pupil a foretaste in the school itself for his future work, then it clearly stands to reason that education will have to modify its present courses of study; it will, in fact, have to create special branches and bifurcations within the schools of general culture, or special schools outside them, tho in full communion with them ethically and educationally, wherein the pupil may obtain an initiation into the type of career he is best fitted for, by receiving a training in the basal studies that underlie it and some preliminary practise in the type of work he is likely to undertake.

But to follow up this thought would take us too far. It is probably advisable, however, to dissipate here certain current fallacies about the nature of vocational education, and to point out the probable results on civilization that will, in the long run, attend the working out of this potent conception.

Vocational education is not a new label for the gospel of "get rich quick." Its very name implies, not merely the preservation of the personality in the man of business, but also of a sense of duty to the community. Neither is it a new scheme under a high-sounding name for supplying the capitalist with cheap expert labor in the form of superior hewers of wood or drawers of water. It does not aim at turning every man into a soulless specialist, but of preserving in every specialist the sense of humanity. While laying stress on the need of preparing every man for his life's work as far as possible, it equally insists that the curriculum shall be in all its stages a harmonious whole of liberal and technical studies. It recognizes that any sound specialization must rest on an all-round culture of the body, the mind, and the soul; not isolated, as heretofore, from one another in water-tight compartments, but forming as far as possible an indissoluble whole, whether the ultimate aim be directed towards bodily labor, mental expertness, or some essentially spiritual profession. Vocational education seeks to cultivate, on the one hand, originality, individuality, personality, while conciliating them with personal ethics and civil and social obligations.

And now for the possible results. For a whole century we, in Europe, have been under the spell of the industrial revolution; and the anarchy it has produced in every sphere of life, religious, social, and economic, by breaking down the old order of things, seems to be growing in some ways worse rather than better. Personally, I do not believe that a dead level form of society is likely for the next few millenniums at least. At most it will continue to act as the distant ideal of one section. The next stable type of society to be evolved will possibly be a hierarchy of classes, tho it is hardly likely to bear much resemblance to that of the *ancien*, or even the present, regime, which is apparently in full dissolution or transformation. Personally, I believe that such a society can only arise out of a revaluation of service rendered—the ideal, in fact, on which all previous forms of society have always re-

posed; and that can only be rendered possible by a re-stratification of the industrial world—that is to say, by a re-formation of classes in the industrial world—by the re-constitution, in fact, of an industrial hierarchy, in which the producer will more nearly come by his own in wages and in social prestige and repute. It will be, in fact, a recreation of the old Guild system on a wider and more liberal scale, in which every profession and calling would find representation. Again, such a transformation would be immensely expedited by national education acting as a kind of sorting-out agency of the younger generation according to their aptitudes and aspirations, while inspiring in these neophytes a foretaste for their future calling. Otherwise, how can labor rise to a sufficient pitch of efficiency to take itself out of the toils of unskilled employment, let alone its machine-made servitude; and, what is still more important, how can these new social organisms possess the requisite spiritual forces to knit them together and to one another if they are not manned and controlled by persons who possess a high sense of their vocation or calling in respect to themselves, their profession, and the community?

CLOUDESLEY BRERETON

LONDON, ENGLAND

VII

DISCUSSIONS

PRESCRIBED ENGLISH IN COLLEGE

The first few weeks of the freshman year are probably the most impressionable of a man's whole college career. Then, if ever, he ought to come into contact with big forces and big men. Yet in past years the authorities of this university have compelled the freshman to be introduced to the mighty organism of English literature and the English language thru green instructors who do not know how delicate the handling must be, or who have not the scholarship and personality to adjust their students and this organism in a way to produce a feeling of friendship and love for the work. The teaching of English is a personal work. It calls for understanding and magnetism and inspirational power in the teacher. A man one year out of college is apt to be lacking in all three of these qualities.

A study of the types of literature, the fall term's work of English I, may mean everything or nothing, according to the teacher. In mathematics the personality of the teacher counts for little. English literature is, however, a delicate subject and requires the handling of a master. I think that if experienced and successful teachers can not be procured, at least, the instructors should be chosen with unusual care. I am inclined to believe that it would be better to give to the full professors the instruction of the English I sections and to lighten their work elsewhere. More than one open minded student has lost all liking for English thru the failure of a young instructor with no scholarship, no personality, no ability to command respect.

Theme writing and the study of rhetoric can be handled by young instructors better than the study of English literature. That part of the work has, as a matter

of fact, been more satisfactory here in the past than has the literature. But the bug-bear of the comma; of the restrictive and non-restrictive clause; of those three demons, unity, coherence, and emphasis, has taken much of the life out of the course. Necessary they assuredly are, but can they not be made more human? I heard a fellow student say that he never saw a certain instructor without thinking of a comma.

The work in the spring term of English II, an outline history of English literature, ought to be one of the most broadening and enlightening courses in the curriculum. Here the whole broad field of English literature is extended before one; a foundation is laid upon which all future work in English must be built. And yet how often has it become a mere jumble of dates, hazy recollections of "Beowulf," of Pope, and of Tennyson; and an indistinct idea that something called Classicism existed at some time. All of this is, I believe, the fault of an incompetent instructor, who was not big enough himself to get a proper perspective of the grandest view in the world!

The courses are all right. We need teachers.

LENOIR CHAMBERS, JR.

THE UNIVERSITY OF NORTH CAROLINA
CHAPEL HILL, N. C.

In order to take an A.B. degree from the University of North Carolina it is necessary for the candidate to pass certain required courses. The courses to which I shall confine myself in this discussion are the two required courses in English. English I, required of freshmen, offers an introduction to the study of literature in the fall term, and practise in theme writing in the spring term. English II, required of sophomores, exacts of the student a more advanced study and practise in composition in the fall term, and an outline history of English literature in the spring term.

What are these courses intended to accomplish? As

I see it, the first course attempts to develop in the student an interest in good literature and to offer him an opportunity for practise in writing; while the second course attempts to expand and carry further the training in composition and to put before the pupil a general idea of the great mass of English literature.

The second question then arises: Do these courses accomplish their purposes? As far as I am personally concerned, they do. I entered the university with an absolute hatred for poetry, probably acquired at the high school. Now I enjoy poetry. From my study of English literature I have received an inspiration to read good prose and poetry, and I have acquired some knowledge of great English writers. In composition I have obtained even greater benefit. My instruction in composition had been but little before I began the work of English I. In this course I derived more good from the rigid drill than I endured in punctuation and sentence structure than I did from the study of the literature, tho that, too, was of immense benefit to me.

L. R. JOHNSTON

THE UNIVERSITY OF NORTH CAROLINA
CHAPEL HILL, N. C.

THE NEW NORMAL SCHOOL MOVEMENT

In view of the discussion begun by college men I welcome opportunity to speak from the Missouri viewpoint.

The normal school at Kirksville has completed forty-five years of practical and historic growth. From the beginning it has devoted part of its energy to such mental stimuli as analytics, calculus, and other subjects adapted to students of college grade. It has always intermixt academic and pedagogic studies. A governor of Missouri once said to me: "You are to produce teachers. Therefore, teach Horace or calculus or whatever else will help to produce good teachers for Missouri." That sentiment has been a key-note in the making of normal schools for this state.

In a territory twice the size of Massachusetts this institution furnishes almost half of the elementary teachers, superintendents, and high school teachers. Out of fourteen hundred, fifty men and women enrolled here last year; some six hundred now teach in rural schools; two hundred in the grades of towns and cities; and more than one hundred in high school positions, principalships, and superintendencies.

We have no trouble with Missouri colleges. We enjoy their confidence, profit by their criticism, and avoid their conservatism. When six years ago Missouri college graduates needed recognition as teachers, a normal school president started and put thru the scheme to have state certificates issued to the college graduates having a little dogmatic pedagogy taught by lectures. A decade ago when our university needed a school of education, it was a normal school man that aided in the agitation more than any one else outside the university.

Missouri has five normal schools. They enrolled last year six thousand actual and intending teachers. This one has today seven hundred students, three hundred men and four hundred women. They average twenty-one years of age. They are pledged to teach in Missouri. They are intending teachers. No doctors, lawyers, or others excepting prospective teachers are enrolled.

From the outset this normal school has under due safeguards conferred some degrees of a professional character. Persons completing the equivalent of 120 semester hours above the four years' high school course may now receive the degree of Bachelor of Arts in Education. The school has many courses for many kinds of teachers and issues many varieties of diplomas and certificates. These number more than three hundred annually.

Our practise schools directed by a dozen experts furnish opportunity for practise teaching in elementary classes, high school classes, and rural school classes, the latter being transported from farm homes. We have forty-five full salaried professors and eleven student assistants. These

include graduates from twenty-seven universities, fifteen colleges, and thirty-eight professional and technical institutions. Several of them have held positions in universities. Some have left us to take positions in universities. These men and women are vigorous, capable, and constructive teachers ranking with the best of the college men. Some of them have studied in foreign countries. They write a few books, appear on many platforms, and receive salaries higher than colleges pay. They are not at all homogeneous. But they constitute a working democracy of great solidarity. They think with full freedom and tolerate nothing which smacks of dictation or of one-man power. They share in shaping the school's policy of clearly defined, well enforced, and steadily increasing requirements for admission and graduation.

This is a vocational institution. It is not a college, is not much like a college, does not desire to become a college, never will be a college. It does not duplicate college work. Its work is not duplicated by colleges. It uses many college studies to give clear insight into subject matter needed by teachers. It exemplifies teaching as colleges have never done. It has a better library, better laboratories, and better facilities on the whole than any college with which I am acquainted. I venture to invite the perturbed college men from Iowa, Wisconsin, and elsewhere to spend a day with us here and then tell us where to find a college that has the exhilarating atmosphere and the professional enthusiasm that daily characterize the quick-moving men and women constituting the students of this institution.

The normal school prefers not to be defined and regulated by college men. Being a public utility, it must retain plasticity to meet substantial changes in public needs. Its undeviating policy is to function in growing public service. Its program is like the railway ticket—"for this day and train only."

The college men seem to get their ideals too largely from Europe. Hence, the hypnotic hold which tradition has upon them. They worry overmuch about standardization.

They seemingly desire stratification and devitalization of the normal schools. We hear in tone of deep gravity the phrase "normal schools developing into fields hitherto occupied by colleges and universities." This phrase of dubious purport has birth in misconception or non-altruistic motive. In the preparation of teachers as a practical proposition so far as our country is concerned the normal schools were first in the field. Furthermore, it is not two decades since college and university men began to leave off ridiculing the science and art of teaching. Theirs is the zeal of young converts.

Half a century ago the people of several states provided that the universities might develop departments for the preparation of teachers. But the opportunity was neglected. Hence, by statutes normal schools were created. They got into the field and, despite all obstacles, won the battle for the professional preparation of teachers.

Now some college men desire to prepare all the high school teachers. They admit their inability to prepare elementary teachers, and from a species of introspection convince themselves that normal schools can not prepare any but elementary teachers, and ought not to have time for thorough preparation of teachers of any kind. Strange reasoning! But college men have no experience on which to base adequate judgment of public school needs. They long hindered those movements that tend to make school studies function in human activities. Their equipment for preparing high school teachers is painfully meager, tho they seem not to know it. Some of them would have the normal schools conform to a pattern. But why should normal schools all be of one pattern or any two of them be just alike? Why should colleges all be of one type? Why should the schools in the rich, agricultural region of Northeast Missouri be mechanized by standards adapted to schools in the manufacturing centers of Massachusetts or the forests of Wisconsin? Let him answer who is rash enough to try.

Some college men oppose duplication. But all good schools are growing. Duplication by two big schools doesn't

hurt anybody. It means more education. It gives opportunity to compare the skilled with the unskilled, the capable with the incapable, the efficient with the inefficient, the thoro with the superficial.

Should all schools but normal schools be permitted to expand and grow better? Should the normal school have its functions defined and limited by men who in order to maintain their existence would take over to themselves a part of what the normal school in the face of opposition has demonstrated to be necessary in education? I think not.

The good normal school has the vigorous atmosphere of cosmopolitanism, the only atmosphere in which good teachers can be produced. College ideals seem to be unduly static. Normal school ideals are dynamic.

External interference in some states holds down the normal school course to the brief period of two years. But the vigorous normal school men of the Middle West at least who have recent personal experience in public school education are, I think, convinced that trustworthy professional teachers of any kind can not be made out of typical high school graduates in two years' time. Some college men without any basis for their judgment prefer partially educated teachers for the children up to the last day in the eighth grade, but on the first day in the high school desire teachers fully educated according to college traditions.

The short course normal school product approved by college men can never lift public school education above the commonplace. But most of the college men are so shut in by the consuming struggle for funds as never to get adequate comprehension of education outside the college campus. Theirs is largely the layman's view of public school education. Hence, I think they should be generously sympathetic with every public school agency.

But what is the normal school for, anyway? It is not a mill to grind out semi-conscious teaching automatons thru drilling and "training" in mechanized prescriptions and processes. It is to quicken the wits of intending teachers; to intensify knowledge; to stimulate constructive

ingenuity; to give thru study some professional ideals and thru action some technical skill. It is not to load consciousness with a diet of predetermined and sterilized methods. It is to produce habits of looking into things and power of personal initiative. It is to enlarge the horizon and produce clear-minded, anxious, self-poised individuals inclined to pry into subject matter, find its relation to the mental content of those taught, and construct ways and means as necessities arise from varying conditions. In from three to four years the normal school enables intending teachers to discover themselves and to learn what they are good for. It differentiates them by natural processes and not by premature conventional classifications. It encourages them to select for themselves the kind and grade of school which they by nature and cultivated capability may safely be allowed to teach in.

This typical normal school of Missouri has many student activities: A Music Club, Fine Arts Club, Athletics Club, Political Equality Club, History Club, Rural Sociology Club, Latin Club, German Club, Browning Club, Shakspeare Club, Science Club, Mathematics Club, Y. M. C. A., Y. W. C. A., Student Publication Association, and numerous debating clubs and literary societies.

Representative students from a school of this type take charge of public schools with vim and definite purpose resulting from personal experience in directing school activities. I think it would be difficult to find equal alertness, versatility, initiative, and adjustability coming out of a college.

The college men worry too much about the "training" of teachers. "Training" is a good thing, but educating is vastly better. The making of a teacher is infinitely more than "training." It may include "training." Its greater part is stimulating life's energies and developing the power of insight, adaptation, initiative, and constructive ideality.

We hear that universities are free and self-determining. No doubt some of them are. I wish colleges might all be free and self-determining. But are they? Can they be?

Will they ever be again? In any event, the normal school should be free to keep constantly adapting itself to the purposes and the needs of the community creating and supporting it.

Prudence should impel colleges and normal schools to quit quarreling and get together. A common peril threatens them all. Some there are in higher education circles who have little respect for colleges or normal schools. These men begin to be organized. They believe in the rule of the strongest and wisest. They would transform the normal school into a female seminary for doctrinization in pedagogical dogma and for "training" in the well-worn routine of traditional curriculums. They would reduce the existing college to the form and condition of a "junior college" and divide freshman-sophomore studies between the large high school and the "junior college." They would have the university to take over all junior, senior and graduate instruction. They would direct and govern education from a few powerful centers of control.

In the face of the general trend towards democracy in civic affairs there seems to be forming a vast scheme to reverse that trend in education. This, I think, is unfortunate.

JOHN R. KIRK

NORMAL SCHOOL
KIRKSVILLE, MO.

TESTS OF TEACHING EFFICIENCY

Some of the conditions which must in America greatly affect the efficiency of teachers have not, in the estimation of the writer, received adequate attention in recent discussion.

(1) At the present time, fully seventy-five per cent, if not a larger proportion of teachers in American schools, are comparatively young people who give but a few years to this service and then seek other occupations, including those of home-making for women. It may be expected

that this condition will persist indefinitely into the future.

(2) Of all persons who by accident or design make teaching a permanent profession only a small percentage are gifted with inventive ability or capacity for initiative in any unusual degree. Under present economic conditions, this state of affairs also may be expected to persist indefinitely.

(3) A large part of the general educational program, now established in American schools, is characterized by indefiniteness of aim and by inadequate standards. In a few of the subjects which we teach, such as penmanship, reading, and arithmetic, we know quite well what should be the controlling aims guiding such teaching, and standards have been agreed upon in some measure. But with regard to other subjects, such as history, geography, science, foreign language, art, practical arts, and other subjects, we have as yet no clearly defined aims which serve to guide us in elaborating method. This indefiniteness of aim and inadequacy of standard necessarily makes all teaching of these subjects uncertain and ineffective.

In view of the conditions described above, the writer believes that perhaps the most pressing necessity in American elementary and secondary education today, if the efficiency of teachers is to be improved, consists in so defining our objectives that teachers of maturity, experience and training, can make their work effective in terms of these objectives; and in so arranging our programs for the training of teachers and the organization of their work that such teachers even tho young and lacking in initiative, can nevertheless find set before them certain tasks which are capable of being realized by them. A much more definite organization of the work of teaching in terms of the actual capacities of teachers is needed. Some of our educators lecture to teachers as tho all of these were persons of unusual scientific attainment and native capacity for original work. It is not surprising, therefore, that most of such instruction, however stimulating it may be towards the formation of ideals, contributes little or nothing in the way of actual efficiency in teaching. The country has abundant use for

the services of the young and even of the untrained in teaching but such services can be made valuable only by systematic organization of work, the work to be done in accordance with the limitations of those who are expected to render such service.

The considerations here set forth favor a further specialization in the work of teachers. On the basis of a foundation of general training, many young women should be directly trained to teach in particular grades or particular subjects. So far as the rank and file of teaching service is concerned, the attempt to transform normal schools into teachers' colleges is futile and wrong.

Teachers in service should be assisted to qualify themselves to obtain better results in successive special fields. The subjects of the curriculum, at least those with reference to which it is desirable that definite standards of efficiency on the part of the learner should be attained, should be more definitely organized. The ends aimed at should be clearly defined. The best methods of attaining these ends should be determined experimentally.

Let us try the plan in education of giving work to our teachers, trained or untrained, which we have reason to believe they can comprehend and do.

DAVID SNEDDEN

MASSACHUSETTS COMMISSIONER OF EDUCATION

ONE DIPLOMA

"A Princeton Graduate" opens his discussion of Prescribed English in the College in the *EDUCATIONAL REVIEW* for March, last, with a picture of "the average man" taking stock, five or ten years after graduation, of the attainment for which his college diploma stands. "The first thing to come to his mind is, of course, friendship. . . . But after all. . . one did not actually need to go to college to find friends. . . . There must be something suggestive of mental growth and activity. He begins to rake together his smat-

terings—scientific experiments stand out in odd isolation—or some Greek philosophical teaching, utterly detached, comes to his mind; a syllogism, a Napoleonic campaign, or an ante-bellum election; a figure in geometry, the declension of a Latin noun, or the principal parts of a French verb." It is in "habits and tastes and ideals" that this "average man" finally discovers "what it was all about—why he went to college—what the diploma really symbolizes." "And," the author adds, "it seems to more than one of us that not all our professors and instructors had got so far as to discover that in all their years of teaching. They staked their salvation and ours on a Greek root or on the formula for an acid, or on the sources of an Elizabethan drama! and the stock we take, five or ten years afterward, of our college course is—friendship, and fragments of information, and such tastes, ideals and habits of mind as one might have picked up accidentally on the way to the 'Varsity Field or to the Triangle Club shows."

In reading this discussion it was these introductory comments, rather than the main thesis, which held my interest. I have so often met in print similar summaries of college attainments that I feel moved to express at last my recurrent surprize and perplexity. I do not know what to think of such statements. One of two things I must needs think—either the Princeton Graduate is a victim of suggestion and has unconsciously adopted, as have others before him, a stereotyped estimate of "what the diploma symbolizes," or else I myself am fortunate and blessed above my kind, a very favorite of the high gods. If the first supposition is the true one, it is time that chain of suggestion was broken. If the latter is actual fact, then certainly the fullest and most earnest acknowledgment is due from me to kindly fates and to those rare teachers who saved me from the common lot. I have no hesitation, therefore, in presenting what might otherwise seem an egotistical comparison of my own experience with that of the Princeton Graduate's average man.

I wish to make that comparison entirely fair. I will

not forget that he acknowledges friendship as "the first thing," nor will I deny that I should, myself, give it the same position. But I am inclined to question whether one did not "after all . . . actually need to go to college" for just the sort of friendship that heads my list—the sort of friendship that took a girl from the North Country and set her among varied and vital personalities in that close-locked phalanx that has come, shoulder to shoulder, down the years, without once losing touch, without once failing in the steady consciousness of precious and dependable comradeship. I will leave that, however, with only the suggestion of a demurer. Nor will I press the question whether those "tastes, ideals and habits of mind" which the Princeton Graduate rightly acknowledges as the gift of college, *could* "have been picked up on the way to the 'Varsity Field," unless, at least, the existence of the 'Varsity field is recognized as presupposing and involving the existence of all other phases of the University. I will speak only of ancient instances that spring up in one's mind as he gazes at a ten-year-old diploma and follows the line of least resistance. I will speak not as the gladly returned wanderer, clinging once more to the skirts of Alma Mater, but, by right of recent memory, as one set far from academic life—it would seem, for good and all.

What then did I "rake together" in place of the syllogism or the scientific experiment or the declension of the Latin noun? The answer comes quickly, comes with a leap, as the same answer has come many times before in such moments of retrospection. Again the fearful tension at the climax of the Oedipus Rex lays hold on me, even as it did that long ago day of our Junior year. Perhaps it was by just such moments of tremendous pressure, experienced together, that our class was welded into the cohesive thing the years have proved. Be that as it may, not one of us can ever forget the moment when, in the first flash of the awful truth, the herdsman of Laius hurls his vain curses against the fatal babble of the Corinthian. I remember now how closely we bent above the text, follow-

ing the nervous, vibrant voice of our instructor as he read the Greek, while message of eye and ear fused into one intensity of impression.

I must confess that it is not any scientific experiment at all that makes the most visible mountain peak above the mists of far gone biology lessons. I see our laboratory director sitting with his rubber boots in the brook and his pupils peering over his shoulders while he cut from a twig in his hand the woody excrescence which covered a tiny grub, believed—for some good, if since forgotten, scientific reasons—to be dead. But it wasn't—until the careless knife left it a bisected wiggle. "I'm sorry," the man said. An hour later a curious girl asked, "Dr. —, did you *really* mean you were *really* sorry when you cut that worm?" I remember the quiet level of eye and voice with which he answered: "One must be sorry to take life uselessly—always, mustn't one?"

And then there was that bleak moment when I stopt by the desk of the economics instructor to ask him to take back or soften his calm assertion that a college course was "only a respectable smattering," and that to expect it to be anything more was to make an unfair demand. I told him it *must* be more than that for me. I was older than the others, I had worked so hard to get it all, and there was no hope of graduate courses—it must be more than a smattering. And the grim, hard-wrought little Connecticut yankee never budged an inch. "I know all about that," he said (and his voice told me that he did know), "but I'm afraid that's all it is. I'm sorry." And he was—as sorry as the laboratory man when he sliced the beastie. So I stood with my hand on the corner of the desk and learned a good deal in three minutes about facing uncomfortable facts. I learned afterward, of course, that the adjective was worthy of attention as well as the noun, and I think I never seriously doubted, even then, that the smattering was worth fighting for. But that five minutes was and remains a salutary morsel.

Where so much was pure joy, surely I was all the better

for a dash of bitters. One must not live all the time so perfectly "the world forgetting, by the world forgot" as in those memorable hours when our Latin instructor, waylaid on the stairs or pinned at his desk, let loose the lightning play of his intellect on some apparently prosaic question of syntax. None so keen as he on the trail of the psychological basis of it all; none who handled speech of man so much as a living, stirring thing, the nearest thing possible to humanity itself. He traced a construction as an anatomist might trace a nerve, and I watched the delicate, flexible precision of the process, kindling with the delight of it and trying my prentice hand fearlessly enough. It was no wonder, I thought, that the packed treasure cells of Horace yielded up their last atom of distilled essence to one who brought such skill to their unlocking.

English offers not so much conspicuous mountain peaks as a lower range of pleasant hills, too numerous for individual comment. But there was that illuminating reply to an attempt to refute by counting pages the criticism that a theme was "too short:" "O, but you know it isn't short because it's short." And my heart warms yet to the instructor's sudden, impulsive speech at the end of a lecture on Dickens in which he had registered all the proper criticisms and detractions, "and—I like it, and I guess we all do if we tell the truth." One day he talked about "literary touch-stones" and a few "perfect lines" that might serve as such. Those lines always come back in his voice, and with them the memory of the first time when I noticed the "touch-stone" theory working out. I had been to see *Cyrano*, that winter when it first captured New York, and I walked above the earth for days thereafter. I had been reading what I thought was an absorbing novel, but when I came back to it I found it too dull to care for. So was everything else I looked at—until the time came to get my lesson in the *Antigone*. The two things were not on the same pitch, but they rang a chord. And after that, while people argued whether *Cyrano* was a great play, I kept still. I knew.

You will see that in the foregoing paragraphs I have kept strictly to the same class of things which the Princeton Graduate mentions. I have not once swerved to those myriad instances where the demands of life find answer, indirectly but none the less surely, in gain of our college days. I have put down only the ready, random memories—evoked by that supposed contemplation, with unoccupied and unbiased mind, of the aging diploma. Now what makes the difference between my haphazard recollections and his? In searching myself for a solution it occurs to me that a certain disengaged attitude of my own may have had a little to do with it. Hard as I worked and hard as I lived to get to college, I did *not* regard it as a vocational training. It was a great, good joy, and as such I took it, prescribed and elective part alike. The former, at that time, held pretty solidly thru the sophomore year, but nobody minded. It only made the sophomore triumph really stand for something. When I came to choose elective courses I never asked: "Is this course going to be useful? Is it going to help me earn the living which I most indubitably have got to earn?" Not I! I just lookt for the thing that would swell the bulk of my joy or make more exquisite its quality. I knew what I wanted and I saw it and I took it, Heaven be praised!

It is true that many worthy persons expected me to find at college a professional equipment, and I may have been guilty at times of tacitly allowing them to think that I, too, expected that. Perhaps it was a certain deference to this expectation of others that lent an added sting to the judgment of the economics instructor. But after all, what really worried me was the question whether, in accepting his dictum, I was admitting that the joy was not great enough or good enough. As soon as I settled that the thing in its actuality, whether one called it "merely a respectable smattering" (which, relatively, it certainly is) or called it something else, was still the thing I wanted to fight for, the cloud lifted.

It hardly seems, however, that this disengaged attitude of

mine could altogether account for the difference between my recollections and those of so many others, if those others really represent the majority of college graduates. Perhaps, after all, it is not my recollections that are exceptional, but theirs. Perhaps the clue to the mystery lies in the fact that the dissatisfied speak out, while the satisfied have no need to break their happy silence.

GRACE H. GOODALE

BARNARD COLLEGE
COLUMBIA UNIVERSITY

VIII REVIEWS

Vocational education in Europe—By EDWIN G. COOLEY. Chicago: The Commercial Club. (Supplied also by A. C. McClurg & Co., Chicago), 1912. 347 p.

Mr. Cooley, formerly superintendent of schools of Chicago, was commissioned in 1910 by the enterprising Commercial Club of Chicago to study and to report on vocational education in Europe. The present substantial volume contains the results of a year's investigations. Naturally, the vocational schools of Germany receive chief consideration; but a chapter is given to Switzerland, and two to Austria, the last dealing with a subject essentially new to American readers.

Mr. Cooley's treatment is mainly descriptive; and he has painstakingly avoided technical phrasing and involved style. He keeps the practical man in view as his reader. Some may justly complain that the book lacks concentration—there is a considerable diffuseness of expression, due probably to the very wealth of material accumulated by observation, reading, conversation, and reflection over a long period.

All the principal phases of vocational education in Germany are analyzed and described. Fifty-two pages are given to the continuation schools. Vocational guidance receives substantial mention. The various "secondary" vocational schools are described in a very satisfactory fashion. Chapters are also given to the Technical Universities, to Commercial Schools, to the Training of Vocational Teachers, to Agricultural Schools and to the Training of Independent Craftsmen.

What does it all mean to the making of programs of vocational education in America? We feel that Mr. Cooley has but begun his task. He is the man to utilize this material in shaping constructive policies for his own country.

The book before us should now be followed by others interpreting for American conditions the material gathered. For the further progress of vocational education here there are needed definitions of purpose and method, positive programs, and experimentation. It is significant that Germany's excellent system of vocational education is, in almost all respects, wholly indigenous.

We suspect that books like Mr. Cooley's, so far as the reader is concerned, will prove of value chiefly as a means of propaganda. They show *what* can be done—not *how* it can be done. They may convince us, by and by, that vocational education is needed and is possible; and that reflection and experimentation will show us the way to attain it under American conditions.

Mr. Cooley is obviously much impressed by the German continuation schools. The reader, eager to vision schemes of vocational education for America, is disturbed to find how much of this continuation schooling is found only in connection with the crafts, smaller trades, and minor commercial establishments—economic agencies which still retain, in Germany, tho perhaps in diminishing degree, considerable capacity for giving the apprentice varied and valuable vocational experience and which may indeed be “natural centers of interest” for fairly broad programs of education. One notes, further, that in a large number of the “lower” technical schools, admission at the age of 16 or 17 is conditioned on a satisfactory apprenticeship of at least two years, presumably under conditions admitting of varied vocational experience. Does all this shed any light on the problems of vocational education in America where so large a proportion of young persons from 14 to 17 years of age are found in the highly sub-divided and monotonous occupations of textile manufacture, food packing, small metal work, clothing production, etc.? Do conditions of American industry favor anything resembling a helpful apprenticeship for young persons from 14 to 17? Mr. Cooley thinks “there is reason to believe that it is worth our while to revive and to reorganize the

system of apprenticeship (in America).” What evidence is there that this can be done, taking due account of present tendencies in industry?

One of the most satisfactory chapters is that discussing the training of vocational teachers—a subject which has hitherto received insufficient consideration in the numerous articles and books dealing with German vocational education. The failure of American educators to discriminate sharply between the quasi-vocational studies employed as means of liberal education—towards higher utilization—such as manual training, applied art, household arts, commercial studies, agriculture, etc., and genuine vocational education is even now producing serious confusion as regards the training of teachers. Graduates of technical, household arts, commercial, and agricultural schools of types already well established in many states are offering their services as teachers in the vocational schools now coming into existence. Quite commonly these candidates have had no successful experience on a commercial basis in the pursuit of the callings which they profess to teach. Mr. Cooley’s conclusion is that thruout Germany wherever the training of the vocational teacher has been seriously faced there is an insistent demand that teachers shall be prepared for their work by a combination of technical and pedagogical training on the one hand with actual participation in productive work on the other. “It is now realized that neither the half-trained mechanic nor the mere academic teacher can be in touch with actual industrial conditions.”

The Commercial Club of Chicago, in making possible Mr. Cooley’s work, is to be congratulated on the successful fruition of this enterprise—which is, by the way, not its first in the field of vocational education. The Club has brought about an important addition to the literature of one of the most important of the current questions of conservation.

DAVID SNEDDEN

MASSACHUSETTS COMMISSIONER OF EDUCATION

The outlines of educational psychology—by WILLIAM HENRY PYLE, PH.D.
Baltimore, Warwick and York, 1912. 247 p.

This book is a summary of some of the topics of importance in the field of educational psychology. The treatment is simple, almost superficial in places, disputed facts and those theories not yet generally accepted being ignored. The author at the beginning of each topic, summarizes the psychological facts and then shows the bearing of these facts on educational practise. Each chapter is followed by a list of questions, most of which can not be answered from the text, but necessitate further reading, investigation or introspection on the part of the student. There is also a bibliography of English references on each topic. After the introduction, one chapter is devoted to a discussion of the growth and relation of body and mind, one to heredity, six to instinct, three to habit, one each to memory, attention and fatigue.

Dr. Pyle does not pretend to offer an original contribution to the science, the book being an outline of facts generally accepted and presented in the traditional way. One wonders a little at the choice of topics for a "general text-book" in educational psychology; at the omission of such topics as reasoning, imagination, emotion and individual differences; at the number of chapters given to instinct and at the amount of repetition necessitated by the method of treating habit. One could wish that vital points stood out a little more clearly, that more of the illustrations used dealt with actual school situations and that fewer of the questions could be answered by yes or no. However, as an elementary text-book for normal school students, it has the advantage of offering in readable form results gathered from many sources, including experimental and periodical. It also helps the student to make direct connection between general psychology and education. The questions are often suggestive and the scheme of using the "text-book as a mere outline, to be elaborated by teacher and students" is good.

NAOMI NORSWORTHY

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

Education and statesmanship in India, 1797 to 1910—By H. R. JAMES, Principal Presidency College, Calcutta. New York: Longmans, Green & Co., 1912. 143 p. Price, 3s 6d.

This volume has been developed out of a series of papers which the author contributed to the public press in Calcutta, where he is head of the Presidency College. Principal James was led to publish his review of the development of the English educational system of India "as a needed supplement to the discerning analysis of political unrest" made by Valentine Chirol in a series of articles that appeared in the *London Times*. Thruout the book the Calcutta educator carries on his inquiry in a clear and broad-minded manner, marked likewise by the quality of a certain reserve force and poise which belongs to the real scholar.

The origin of the educational movement and the adoption of the English system for India, as represented by the three great educational centers, Calcutta, Bombay and Madras, is well presented. There is a good treatment also of the foundation and growth of the universities, which owe their existence to *The despatch of 1854*, a governmental document that is rightly characterized as "epoch-making."

The development of high English schools in India, the author implies, has not kept pace with the improvements made along the lines of collegiate and university education, and he frankly adds, "high school education is best in Bombay; taken in a lump it is worst in the sphere of Calcutta University." The comparative brevity of this particular chapter on high schools seems to lend cogent proof to his contention that England has not yet given to India "the gift seemingly most easily within her power to give, a noble school education."

This very criticism, combined with the admirably sound views which Principal James puts forward on the subject of moral and religious training in the schools of India, makes all the more clear the justice of his urging the importance of the resolution made by the Government in 1904 to foster primary education. When the present reviewer visited India for the first time over ten years ago,

he was strongly impressed with the conviction that the most crying need then for the country was not higher education but for *lower* education in the form of the most rudimentary instruction. Happily these requirements seem to have been more nearly met (as he observed on a second visit in 1911) by the workings of the official resolution to promote education more widely among the masses.

The individual work of the educational departments and their combined service come in for suitable commendation in the following chapters, but the pith of the volume is found in the last two, in which the author deals with the present political status of India and its relation to education. Mr. James exhibits not the slightest hesitancy, but meets face to face the question raised regarding education and a sense of unrest in India. Dispassionately he reviews the subject in its broadest aspects and concludes by branding as fallacious the attempts that have been made to connect education directly with "the bugbear of anarchism and unrest"—a bugbear that has frightened too many people, statesmen among them. The proofs which he adduces bear out his claim that "education itself must not be blamed: only the failure to make it effective." His final estimate of the results of India's educational development under British rule is favorable as a whole, and he reasserts the view that "the policy of the Government of India from the beginning of the nineteenth century to the present day has in the main been justified by its results as well as in its inception," and that "no startling reversal of policy is called for, not even any radical change in the direction of its leading activities."

A. V. WILLIAMS JACKSON

COLUMBIA UNIVERSITY

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- (1) *Exercises in English*—By EDWIN C. WOOLLEY, PH.D., Assistant Professor of English in the University of Wisconsin. Boston: D. C. Heath & Co, 1912. xxviii + 147 p. 60c net.
 - (2) *The rhetorical principles of narration*—By CARROLL LEWIS MAXCY, M.A., Morris Professor of Rhetoric in Williams College. Boston: Houghton Mifflin Company, 1912. xiii + 279 p. \$1.25.

- (3) *Essentials of exposition and argument*, a manual for high schools, academies, and debating clubs—By WILLIAM TRUFANT FOSTER, PH.D., President of Reed College. Boston: Houghton Mifflin Company, 1912. 244 p. 90c postpaid.
- (4) *The theory and practice of technical writing*—By SAMUEL CHANDLER EARLE, Professor of English in the Engineering School of Tufts College. New York: The Macmillan Company, 1912. 301 p. \$1.25.

Professor Woolley's *Exercises in English* is described as a "magazine of material" and as "a classified series of exercises for drill in the elementary principles of writing." The material consists mainly of errors to correct; and the drill is to consist of their correction. Constructive presentation is so far excluded that often there is mere reference by section-number to the author's other manuals. Such labor-saving mechanism of correction runs a grave risk, even with the backward students for whom it is especially designed, of closing the mind to the main objects of composition; but the book is most conveniently compact.

In Professor Maxcy's *Rhetorical principles of narration*, narration is taken, as in most general manuals of rhetoric, to include history and biography as well as novels, and newspaper stories as well as magazine stories. Surely such a definition is too abstract to be really useful; for it ignores a vital distinction of actual literary practise. History, biography, and journalism, being expository to a degree rarely found in fiction, tend to a corresponding difference of method. Thus the attempt to build up the theory of narration from "the narrative item" thru "episodic narration" to extensive story-writing is unconvincing because the first "item" of the series differs from the others, not merely in degree, but in kind. The art of the reporter is too distinct to be merged in the art of the magazine-writer or the novelist; and for the latter even a *Sun* "story" is merely material. Only in so far as it is expository, seeking to convey information, does actual narrative admit of such summary for unity, emphasis, and coherence as is inculcated in chapters iii and iv. Of the four examples quoted under "the narrative item," one is a paragraph of a speech, another a paragraph of a history, and a third a series of

paragraphs from one of Macaulay's essays. On the other hand, the usual division into plot, character, and setting Professor Maxcy adopts merely for convenience of discussion. He shows abundantly that plot is largely character, and that both are partly setting; and he keeps the distinction, as he keeps some others, because his intention is analytic. He aims less to provide consecutive practise in story-writing than to focus appreciation in story-reading. The consequent categorical definiteness, which adapts the book to the class-room, has its offset, too, in a warmth of style which should commend it to the individual student. For the careful relation to previous general study of rhetoric has not precluded an attractiveness worthy of the special field.

In adapting his popular college *Essentials of exposition and argument* to high schools, Dr. Foster follows a well-considered plan with no small appeal of directness. Certain other manuals of argument are concerned too much with abstract distinctions; these two are adjusted, not to a course of rhetorical analysis, but to synthetic practise. They show the teacher of oral composition. But their pedagogy, tho fundamentally sound, is not always sufficient for teachers inexperienced in bringing out the value of this particular discipline. In a high school book to reduce the general doctrines of unity, emphasis, and coherence to summary review is right in idea; but in practise a student needs the offset of full direction and copious exercises for the development of a speech from notes and outline. The teacher's pressing problem, especially with large classes, is not to weed out irrelevancies, but to overcome bareness; it is not to make coherence clear as a principle, but to inculcate the habit of leading an audience thru an argument step by step to a conclusion. To this end the drawing of even full and exact briefs is inadequate. Brief-drawing is worth while for itself; but as preparation for the "forensic" it goes only part way. For instance, a teacher should know that some of the "steps in analysis" (page 40) can be taken, far more readily than by solitary thinking, thru

the clash of preliminary debate in class. Dr. Foster knows this so well that he has only to add further directions and exercises. At the same time he might well suggest models less difficult and remote than Mill's *Principles of political economy* and Wallace's *Darwinism*, references more available for high school research than state reports of cases at law and Monroe's *Cyclopedia of education*, subjects more attractive than the guarantee of bank deposits. In these places and in the scope of some assignments there is insufficient differentiation of the conditions of study at school from those of study at college. School conditions suggest rather a fairly large number of short speeches and essays than a few exhaustive briefs and "forensics." In high school a student needs also more direction in the process of research. He has to learn, not only what is evidence, but also where and how to find the evidence that in high school he can find, and how to consult books before he tries to estimate magazines. In a word, the book would gain by more specific directions and stricter regard for adolescence. Meantime these can be supplied by the right teacher; for Dr. Foster has provided the right frame.

Is there room for an engineers' manual of composition? On the one hand, engineers are not always effective in their technical journals; on the other hand, their work in the technical school lies mainly in a field peculiarly open to use for drill in logical presentation. Applied science is so well adapted to practise in exposition that it furnishes examples even in general, untechnical courses. A special manual must be justified by developing mainly those aspects of exposition which are distinctive for engineers. Thus, Professor Earle's book, *The theory and practice of technical writing*, for all its excellent advice, seems hardly well proportioned. The theory of technical exposition is not sufficiently differentiated from the general theory of exposition to warrant separating it as Part I from practical application in Part II. Students of engineering are even less likely than other students to profit by the theory of composition apart from its practise. Moreover the book would not only be more

concise without this division; it would be clearer. Paragraphs, sentences, and other general matters partially handled in two places should either have been left entirely to the general manuals or presented in consecutive summary once. The same uncertainty of plan persists in Part II. At page 120 we are told "not to concern ourselves about methods of writing till we reach Chapter xii." But this is the last chapter; it contains only nine pages; and it is largely a repetition of elementary matters referred to quite generally in earlier chapters and treated in all the good general manuals. On the other hand, but one page (227) is devoted specifically to the writing of reports. Incidentally this and other technical matters are discussed in other parts of the book; but an engineers' manual should make them its main items and arrange general principles as subordinate and preparatory. On such a plan the book might be shorter and simpler without losing any of its essential virtue. There is a good apparatus of synopses, and an appendix (58 pages) of illustrative examples with mechanical drawings.

CHARLES SEARS BALDWIN

COLUMBIA UNIVERSITY

Aus vergangener Zeit is an interesting little collection of some thirty sketches, a few of which are in verse, descriptive of the life and history of the German people since the time of Tacitus. The book is well adapted for supplementary reading, and is provided with an elaborate vocabulary. It is edited by Mr. Spanhoofd, Director of German in the high schools of Washington, D. C. (New York: The American Book Company, 1912. 278 p. 50c.)

A brief and highly practical textbook is *Aids to the writing of English composition*, by F. W. Bewsher, Assistant Master at St. Paul's School. A chapter on Common Grammatical Mistakes is significantly included. (London: G. Bell & Sons, 1912. 80 p. 1s.)

Professor Walter T. Marvin, of Rutgers College has pre-

pared a really capital text book for beginners in philosophy with the title *A first book in metaphysics*. The approach to the subject is analytic entirely, and little or no use is made of the historical method. We believe that this book will fill a real want in the present-day teaching of philosophy in American colleges. (New York: The Macmillan Company, 1912. 268 p. \$1.50.)

Books multiply on the subject of physical training and hygiene. A simple book by a scientist of well-known standing is *Care of the body*, by Professor Woodworth, of Columbia University. The author goes into his subject with great directness and practicality, and his style is attractive enough to make the book interesting to the general reader. (New York: The Macmillan Company, 1912. 354 p. \$1.50.)

A book that might with advantage be widely known in America is *The German Emperor and the peace of the world*, by Alfred H. Fried of Vienna, to whom was awarded the Nobel Peace Prize in 1911. Mr. Fried describes his work as a book of hope, and certainly hope amounting almost to confidence is the result of a careful reading of it. (London: Hodder & Stoughton, 1912. 214 p. 6s.)

The American Committee of the Second International Moral Congress held at the Hague last August has printed for distribution a stout pamphlet containing the papers contributed to the Congress by American writers and a review of the recent American literature on moral education. Between the covers of this stout pamphlet an exceptional amount of exceedingly interesting and stimulating material is to be found. Indeed, it would be difficult to suggest anything in this general field that is of equal value and of like present interest. (New York: Published by the American Committee of the International Moral Congress, 1912, 196 p. 67c.)

It is always a pleasure to see the collected papers and addresses of Commissioner Andrew S. Draper. He is one of the few public educational officers of the country who

takes pains with the preparation of his public addresses, and he puts into them real thought. His clear and vigorous mode of expression makes the reading of what he writes and says exceedingly interesting. We have just received from the Educational Department a well-made volume entitled *Addresses and papers, 1911-1912*, which concludes with the address of dedication on the occasion of the opening of the State Education Building a short time ago. (Albany: New York Education Department, 1912, 266 p.)

The University of Oxford may always be depended upon to produce thoughtful, constructive criticism and exposition of the fundamentals of life and thought. A striking volume has just appeared entitled *Foundations* which is a statement of Christian belief in terms of modern thought by seven Oxford men, all of whom have had experience as university teachers of theology or philosophy. The keynote of the book is found from the following sentence from the Introduction: "The world is calling for religion; but it can not accept a religion if its theology is out of harmony with science, philosophy and scholarship. Religion, if it is to dominate life, must satisfy both the head and the heart, a thing which no obscurantism or rationalism can do." We gladly commend this book to the thoughtful reading and study of serious scholars everywhere. (London: Macmillan & Company, 1912. 536 p. 10s. 6d.)

In working out the problems of party government and parliamentary institutions in a democracy, it will not be possible much longer to overlook the claims of the advocates of the system of proportional representation. The recent agitation of this subject in France has brought it into new prominence both in England and in America. The student and teacher of politics who wishes to be thoroly informed on this subject should read *Proportional representation* by John H. Humphreys, Secretary of the Proportional Representation Society of Great Britain. The book is a mine of information and argument. (London: Methuen & Company, 1912. 400 p.)

The literature of the movement for better international

understanding grows apace. The book entitled *Swords and plowshares* by Lucia Ames Mead is attractively written and well illustrated, and may well serve as an introduction to the further and more technical study of the subject of international relationships. (New York: G. P. Putnam's Sons, 1912. 246 p. \$1.50.)

We have received a very attractive edition in English of the celebrated *General history of the world* by M. Duruy. The translators and editors are Professor Edwin A. Grosvenor of Amherst College and Mr. Louis E. Van Norman. There is no general survey of the world's history that is more authoritative or better proportioned than this. The accompanying maps are very helpful. (New York: Review of Reviews Co., 4 vols., 1912. 854 p.)

In the little series of brochure entitled *Les Grands Educateurs*, the latest volume is on *Froebel* by M. Gabriel Compayré. It is unnecessary to say that it is thoroly well done and as readable as it is accurate and enlightening. (Paris: Paul Delaplane, 1912. 85 p. 90 centimes.)

There has been no very good and readable history of psychology available in English, and, therefore, the translation by Donald Fisher of Max Dessoir's *Outlines of the history of psychology* is particularly welcome. The treatment is rather cursory, and we wish that more might have been made of the Hebrew conception of the soul and the influence of that conception in human thinking thru its religious implications. (New York: The Macmillan Company, 1912. 278 p. \$1.60.)

Dr. E. W. Scripture has been studying for some time the psychological as well as the physiological aspects of certain abnormal forms of speech. His little book entitled *Stuttering and lisping* records the results of these studies, and is full of practical interest, both to the psychologist, the teacher and the phonetician. (New York: The Macmillan Company, 1912. 252 p. \$1.50.)

A new and very interesting source book for college work in politics is provided in *British social politics* by Professor Carlton Hayes of Columbia University. This would be a

good book to put on the desks of editorial writers of American newspapers, for it includes a wealth of material on the English treatment of such topics as Workmen's Compensation, Trade Unionism, Child Welfare, Old Age Pensions, and The Unemployed. It also gives selections from the parliamentary Debates on the celebrated Lloyd George Budget of 1909 and on the Parliament Bill of 1910. (Boston: Ginn and Company, 1913. 580 p. \$1.75.)

Mr. C. E. M. Hawkesworth, Assistant Master at Rugby, has written a textbook entitled *The last century in Europe*, which so far as content goes is accurate and abounding in useful material. The author's style, however, is not very attractive. (New York: Longmans, Green & Co., 1913. 526 p. \$1.40.)

Many teachers of English literature remember the admirable little primer by Stopford Brooke that was found so useful as an introductory textbook thirty years ago. A similar book is William Henry Hudson's *Outline history of English literature*. It is well written, discriminating, and carefully arranged for practical class-room use. (London: George Bell & Sons, 1913. 314 p. 2s.6d.)

The golden door book is the title of a very interesting type of school reader which aims at moral instruction by the so-called indirect method. We should like to hear from practical teachers what results they find to follow from the use of this book. We should think the results might be excellent. (New York: The Macmillan Company, 1913. 308 p. 50c.)

Each new subject added to the school and college curriculum promptly produces the necessary apparatus to enable it to be carried on. An example of this is *Household bacteriology* by Estelle D. Buchanan and Robert E. Buchanan of the Iowa State College. The book has in view the needs of students in domestic science, a subject quite unknown until recent years. (New York: The Macmillan Company, 1913. 536 p. \$2.25.)

IX.

NOTES AND NEWS

Delimitation of the functions of the registrar's office At the second annual meeting of the American Association of Collegiate Registrars, the Registrar of Columbia University, Professor William A. Hervey, presented a paper on The Proper Delimitation of the Functions of the Registrar's Office that contains an interesting survey of this phase of administrative work and the part that it should play in the economy of the college or university. "It is the primary function of the registrar's office," says the author, "to record and report all matters that have to do with the student's admission, residence and graduation." Whether other functions may be added to these, as he thinks is possible without a necessary impairment of efficiency, is dependent upon special conditions. There are, however, certain phases of administration that sometimes attach to the registrar's office that should invariably be kept distinct. The alumni secretary, for instance, should belong to the alumni, rather than to the university, and his duties, like those of the secretary, who, however, does conspicuously belong to the university, should warrant a separate office. The function of accountant or bursar should never be assigned to the registrar. Charges and collections should be made by different persons in order to assure a proper check on these operations, and in the case of a large number of students it is impossible for one man adequately to supervise both registration and the payment of fees. The surest way, says the paper, to minimize the academic usefulness of the registrar is to make him a factotum and thus to diminish his value as a specialist. The registrar, on the other hand, should be responsible for all examination schedules. He should have a part at least in the preparation of attendance schedules, and he should have charge, in

every instance, of the assignment of rooms for lectures and recitations. In his office should be kept all records pertaining to admission, the registration of courses of instruction and attendance upon them, and the ultimate records of examinations. The last duty to the student is to certify his record as a candidate for graduation.

How far the registrar's office can respond as a bureau of information to calls from outside the university depends to a large extent upon the circumstances of equipment. The requests from other institutions for details of administration and the like should, of course, be attended to. Questions, however, that are sometimes submitted, as to how, for instance, the work of students who smoke compares with that of non-smokers, the comparative academic performance of Chinese and Japanese students, or the scholastic and physical characteristics of "split twins," whatever that may be, to cite some of the instances of such inquiries that are given in the paper, may or may not be answered as specific conditions may determine. It is one of the principal duties of the registrar's office, finally, to compile those annual statistics with their multifarious details whose proper understanding is of such great importance in the whole educational administration of the particular institution with which they are concerned. The paper is printed in full in the proceedings of the third annual meeting of the Association, which is the first published report of the conferences that have been held by this important body.

The National Society for the Promotion of Industrial Education has drawn up a tentative statement of principles and policies that in their judgment should underlie and guide state legislation in this field. The principles are carefully worked out and well stated. It would be well if members of the various state legislatures could be induced to study this little pamphlet before drawing or introducing bills dealing with vocational training for consideration and action.

It ought to be more widely known that there is in existence at Madrid an international institute for girls that is fitted to offer invaluable aid to those who wish to study Spanish history, art, and literature. It would be well if there were more institutions of this kind at the great European capitals; but, at least for those who desire to reside in Spain, everything possible here is provided.

"Mrs. Ella Flagg Young, superintendent of schools, The march of folly sees danger to the schools if the universities of the country get control of the National Education Association. Mrs. Young returned yesterday from Philadelphia where she attended the meeting of the department of superintendence of the National Education Association.

"'It was perfectly evident,' she said, 'that the departments of education in the universities of Columbia, Harvard, Chicago, Yale, Michigan, Illinois, and Wisconsin were more in evidence than ever before in any meeting of the National Education Association. Those departments in the universities seem to be trying to get control not only of the department of superintendence but of the National Education Association generally, so they might place graduates in desirable positions throughout the country, regardless of the fact that they have had a very limited experience'."—*Chicago Tribune*

What a dreadful thing it would be, to be sure, if graduates of departments of education in the best universities were to fill positions in the public schools! No wonder the place-hunters and place-fillers, and the political school ma'ams are enlisting for the war!

"A bill (H. R. 1661) to make the second Sunday in May of each year a public holiday, to be called Mother's Day."—*Congressional record*, April 7, 1913, p. 47.

Splendid! Then a Step-Mother's Day, and a Mother-in-Law's Day, and an Uncle's Day! The family must and shall be preserved by statutory holidays!

"Joint Resolution (H. J. Res. 21) recognizing the Star Spangled Banner as the official anthem of the United States of America."—*Ibid.*, p. 48.

Good, as far as it goes! Why not a supplementary statute compelling all Americans to sing it on the 1st and 15th of every month?

